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THE LIFE OF DR. THOMAS CRANMER,

*The first Protestant Archbishop of Canterbury.*

**T**HIS great prelate was born at Aslaeton in the county of Nottingham, July 2, 1489. His family was ancient, and came in with William the Conqueror. He was early deprived of his father Thomas Cranmer, Esq. and after no extraordinary education, was sent by his mother to Cambridge, at the age of 14, according to the custom of those times. He took the usual degrees, and was chosen fellow of Jesus College: and emerging from the subtle and useless studies of those days, soon became celebrated for his learning and abilities. In 1525 he married: but his wife dying in child-bed, within the year, he was re-elected fellow of Jesus: a favour so gratefully acknowledged by him, that he chose to decline an offer of a much more valuable fellowship in Cardinal Wolsey's new seminary at Oxford, rather than relinquish friends who had shown such regard to him.

In 1523, he commenced Doctor in Divinity: and being in great esteem for theological learning, he was chosen divinity-lecturer in his own college; and appointed by the university one of the examiners in that science. In which office he principally inculcated the study of the holy Scriptures, then great-

ly neglected, as being of indispensable necessity for the professors of that divine knowledge. The plague happening to break out at Cambridge, Cranmer, with some of his pupils, removed to Waltham Abbey: where falling into company with Gardiner and Fox, one the secretary, the other almoner of King Henry; that monarch's intended divorce of Catharine his queen, the common subject of discourse in those days came upon the carpet: when Cranmer advising an application to our own and to the foreign universities for their opinion in the case, and giving these gentlemen much satisfaction; they introduced him to the king, who was much pleased with him; committed him to the care of Sir Thomas Boleyn, ordering him to write his thoughts on the subject; made him his chaplain, and admitted him into that favour and esteem, which he never afterwards forfeited.

In 1530, he was sent by the king, with a solemn embassy, to dispute on the subject of the divorce at Paris, Rome, and other foreign parts. At Rome he delivered his book which he had written in defence of the divorce to the Pope, and offered to justify it in a public disputation; but after various promises and appointments none appeared to oppose him: while in private conferences he forced them to confess that the marriage was contrary to the law of God. The Pope constituted him Penitentiary General of England, and dismissed him. In Germany he gave full satisfaction to many learned men, who were before of a contrary persuasion: and prevailed on the famous Osiander to declare the king's marriage unlawful. Before he left Germany he married Osiander's niece.

While he was absent, the great Archbishop Warham died. Henry, convinced of Cranmer's merit, determined that he should succeed him; and commanded him to return for that purpose. He suspected the cause, and delayed; desirous by all means to decline this high station: for he had a true and primitive sense of the office. But this only stimulated the king's resolution, and the more reluctance Cranmer showed,

the greater resolution Henry exerted. He was consecrated March 30, 1533, to the office : and though he received the usual bulls from the Pope, he *protested* at his consecration against the oath of allegiance, &c. to him. For he had conversed freely with the reformed in Germany, had read Luther's books, and was zealously attached to the reformation.

He was disagreeably employed, as the first service he did the king, was in pronouncing the sentence of his divorce from Queen Catharine : and next in joining his hands with Anna Boleyn ; the consequence of which marriage was the birth of the glorious Elizabeth, to whom he stood godfather. And as the queen was greatly interested in the reformation, the friends to that good work began to conceive high hopes : and indeed it went on with desirable success. But the fickle disposition of the king, and the fatal end of unhappy Anna for a while alarmed their fears : though, by God's providence, without any ill effects. The pope's supremacy was universally exploded ; monasteries, &c. destroyed, upon the fullest detection of the most abominable vices : that valuable book *The Erudition of a Christian Man* was set forth by our great archbishop, and the sacred Scriptures, at length, to the infinite joy of Cranmer, were not only translated, but introduced into every parish. And " the translation was received with inexpressible joy : every one, that was able, purchased it, and the poor flocked greedily to hear it read : some persons in years learned to read, on purpose that they might peruse it : and even little children crowded with eagerness to hear it !"

That he might proceed with true judgment, Cranmer made a collection of their opinions from the works of the ancient fathers and later divines : of which Bishop Burnet saw two volumes in folio ; and it appears, by a letter of Lord Burleigh's, that there were then six volumes of Cranmer's collections in his hands. A shining proof was soon after given of his disinterested constancy by his noble opposition to what are commonly called *King Henry's six bloody articles*.\* How-

\* By these none were allowed to speak against *transubstantiation* on pain of being



ever he weathered the storm ; and published (with an incomparable preface) by himself the larger Bible ; six of which, even Bonner, the newly consecrated Bishop of London, caused to be fixed, for the perusal of the people, in his Cathedral of St. Paul's.

The enemies of the reformation however were restless ; and Henry, alas ! was no protestant, in his heart. Cromwell fell a sacrifice to them ; and they aimed every possible shaft at Cranmer : Gardiner in particular was indefatigable ; he caused him to be accused in parliament : and several lords of the privy council moved the king to commit the archbishop to the Tower. The king perceived their malice ; and one evening, on pretence of diverting himself on the water, ordered his barge to be rowed to Lambeth. The archbishop was informed of it, came down to pay his respects, and was ordered by the king to come into the barge and sit close by him.— Henry made him acquainted with the accusation of heresy, faction, &c. which were laid against him ; and spoke of his opposition, to the *six articles* ;—the archbishop modestly replied, that he could not but acknowledge himself to be of the same opinion, with respect to them ; but was not conscious of having offended against them. Then the king putting on an air of pleasantry, asked him, if his bed chamber could stand the test of these articles ? The archbishop confessed, that he was married in Germany, before his promotion ; but assured the king, that on the passing that Act, he had parted with his wife, and sent her abroad to her friends. His majesty was so charmed with his openness and integrity, that he discovered the whole plot that was laid against him ; gave him a ring of great value, to produce upon a future emergency ; and determined to counterwork Cranmer's enemies ; who summoned him soon after, to the council, suffered him to wait in the lob-

burnt as heretics, and forfeiting their goods and chattels as in case of treason. It was also thereby made felony and forfeiture of lands and goods to defend the communion in both kinds, or marriage of the clergy, or of those who had vowed celibacy : or to speak against private masses and auricular confession.



by, among the footmen; treated him on his admission with haughty contempt; and would have sent him to the Tower. But he produced the ring; and gained his enemies a severe reprimand from Henry, and himself the highest degree of security and favour.\*

Upon this occasion he showed that lenity which always so much distinguished him: never persecuted any of his enemies, nay freely forgave even the inveterate Gardiner, on his writing a supplicatory letter to him for that end. The same lenity he showed towards Dr. Thornton the suffragan of Dover, and Dr. Barber, who though entertained in his family, and entrusted with his secrets, and indebted to him for many favours, had ungratefully conspired with Gardiner to take away his life. When he first discovered their treachery, he took them aside into his study, and telling them, that he had been basely and falsely accused by some, in whom he had always reposed the greatest confidence, desired them to advise him, how he should behave himself towards them? They, not suspecting themselves to be concerned in the question, replied, that such villains ought to be prosecuted with the greatest rigour, nay, deserve to die without mercy. At this the archbishop lifting up his hands to heaven, cried out, "Merciful God whom may a man trust?" And then pulling out of his bosom the letters by which he had discovered their treachery, asked them if they knew those papers? When they saw their own letters produced against them, they were in the utmost confusion, and falling down on their knees, humbly sued for forgiveness. The archbishop told them, "that he forgave them and would pray for them: but that they must not expect him ever to trust them for the future." And now we are upon the subject of the archbishop's readiness to forgive injuries, we may relate a pleasant instance of it, which happened some time before this. The archbishop's first wife, whom he married at Cambridge, was kinswoman to the hostess at the

\* Shakspeare has finely represented this circumstance in his play of Henry VIII.

Dolphin Inn, and boarded there: and he often resorting thither on that account, the Popish party had raised a story, that he was ostler of that inn, and never had the benefit of a learned education. This idle story a Yorkshire priest had with great confidence asserted in an alehouse which he used to frequent; railing at the archbishop and saying, that he had no more learning than a goose. Some of the parish informed Lord Cromwell of this; and the priest was committed to the Fleet prison. When he had been there nine or ten weeks, he sent a relation of his to the archbishop to beg his pardon, and to sue for a discharge. The archbishop instantly sent for him, and, after a gentle reproof, asked the priest whether he knew him? to which he answering, no; the archbishop expostulated with him, why he should thus make so free with his character? The priest excused himself by his being in drink: but this Cranmer told him was a double fault. And then let him know, that if he were inclined to try, what a scholar he was, he should have liberty to oppose him in whatever science he pleased. The priest humbly asked his pardon, and confessed himself to be very ignorant, and to understand nothing but his mother tongue.\* “No doubt then, said Cranmer, you are well versed in the English Bible; and can answer any questions out of that; pray tell me, who was David’s father?” The priest stood still a while to consider; but at last told the archbishop he could not recollect his name. “Tell me then,” said Cranmer, “who was Solomon’s father?” The poor priest replied, that he had no skill in genealogies, and could not tell. The archbishop then advising him to frequent alehouses less, and his study more, and admonishing him not to accuse others for want of learning till he was master of some himself, sent him home to his cure.

\* This ignorance in the priests of those times is not to be marvelled at: the two instances given by Dr. Derham of *mumpsimus*, and *paveant illi*—fully show it; as well as that mentioned by Dr. Jortin in his life of Erasmus, whom the clergy of Scotland were for excommunicating, as being the author of an heretical book, called the New Testament. And nothing shows more strikingly the error of those who are for admitting any ignorant persons into the ministry provided they have but grace.

These may serve as instances of his clement temper. Indeed he was much blamed by many for his too great lenity; which, it was thought, encouraged the Popish faction to make fresh attempts against him; but he was happy in giving a shining example of that great Christian virtue which he diligently taught. The king, who was a good discerner of men, remarking the implacable hatred of his enemies towards him, changed his coat of arms from three cranes to three pelicans, feeding their young with their own blood: and told his grace, "that these birds should signify to him, that he ought to be ready like the pelican, to shed his blood for his young ones, brought up in the faith of Christ; for, said the king, you are like to be tried, if you will stand to your tackling at length." The event proved the king to be no bad prophet.

In 1546 King Henry died, and left his crown to his only son Edward, who was godson to Cranmer, and had imbibed all the spirit of a reformer. This excellent young prince, influenced no less by his own inclinations than by the advice of Cranmer and the other friends of the reformation, was diligent in every endeavour to promote it. Homilies were composed by the archbishop, and a Catechism: Erasmus's notes on the New Testament translated, and fixed in churches; the Sacrament administered in both kinds; and the Liturgy used in the vulgar tongue; Ridley, the archbishop's great friend, and one of the brightest lights of the English reformation, was equally zealous in the good cause: and with him the archbishop drew up the forty-two articles of religion, which were revised by other bishops and divines; as through him he had perfectly conquered all his scruples respecting the doctrine of the corporeal presence, and published a much esteemed treatise, entitled, *A Defence of the true and catholic Doctrine of the Sacrament of the Body and Blood of our Lord Jesus Christ.*

But this happy scene of prosperity was not to continue: God was pleased to deprive the nation of King Edward in 1553, designing, in his wise providence, to perfect the Church of England by the blood of Martyrs, as at the beginning he



perfected the church in general. Anxious for the success of the reformation, and wrought upon by the artifices of the Duke of Northumberland, Edward had been persuaded to exclude his sisters, and to bequeath the crown to that duke's amiable daughter the Lady Jane Grey. The archbishop did his utmost to oppose this alteration in this succession; but the king was over-ruled: the will was made, and subscribed by the council and the judges. The archbishop was sent for last of all, and required to subscribe; but he answered, that he could not do it without perjury, having sworn to the entail of the crown on the two princesses Mary and Elizabeth. To this the king replied, that the judges, who being best skilled in the constitution, ought to be regarded in this point, had assured him, that notwithstanding that entail, he might lawfully bequeath the crown to Lady Jane. The archbishop desired to discourse with them himself about it; and they all agreeing, that he might lawfully subscribe the king's will, he was at last prevailed with to resign his private scruples to their authority, and set his hand to it.

Having done this he thought himself obliged in conscience to join the Lady Jane: but her short-lived power soon expired; when Mary and persecution mounted the throne, and Cranmer could expect nothing less than what ensued; attainder, imprisonment, deprivation, and death. He was condemned for treason and pardoned; but to gratify Gardiner's malice, and her own implacable resentment against him for her mother's divorce, Mary gave orders to proceed against him for Heresy. His friends, who foresaw the storm, had advised him to consult his safety by retiring beyond sea; but he chose rather to continue steady in the cause, which he had so nobly supported; and preferred the sealing his testimony with his blood, to dishonourable flight.

The Tower was crowded with prisoners; insomuch that Cranmer, Ridley, Latimer and Bradford, were all put into one chamber; which they were so far from thinking an inconvenience, that on the contrary they blessed God, for the

opportunity of conversing together, reading and comparing the Scriptures, confirming themselves in the true faith, and mutually exhorting each other to constancy in professing it, and patience in suffering for it!

In April 1554 the Archbishop, with Bishop Ridley and Latimer, was removed from the Tower to Windsor, and from thence to Oxford, to dispute with some select persons of both universities! but, alas, what farces are disputations, where the fate of men is fixed, and every word is misconstrued! and such was the case here: for on April the 20th Cranmer was brought to St. Mary's before the queen's commissioners, and refusing to subscribe the Popish articles, he was pronounced an heretic and sentence of condemnation was passed upon him. Upon which he told them, that he appealed from their unjust sentence, to that of the Almighty: and that he trusted to be received into His presence in heaven, for maintaining the truth of whose spiritual presence at the altar, he was there condemned. After this his servants were dismissed from their attendance, and himself closely confined in the prison of Oxford. But this sentence being void in law as the Pope's authority was wanting, a new commission was sent from Rome in 1555:—and in St. Mary's Church, at the high altar, the court sat and tried the already condemned Cranmer. He was here well nigh too strong for his judges; and if reason and truth could have prevailed, there would have been no doubt, who should have been acquitted, and who condemned.—The February following a new commission was given to Bishops Bonner and Thirlby, for the degradation of the archbishop. When they came down to Oxford he was brought before them: and after they had read their commission from the pope—Bonner, in a scurrilous oration, insulted over him in the most unchristian manner, for which he was often rebuked by Thirlby, who wept and declared it the most sorrowful scene in his whole life. In the commission it was declared, that the cause had been impartially heard at Rome; the witnesses on both sides examined, and the archbishop's

council allowed to make the best defence for him they could : at the reading this, the archbishop could not help crying out, " Good God, what lies are these ; that I, being continually in prison, and not suffered to have council or advocate at home, should produce witnesses and appoint my council at Rome ! God must needs punish this shameless and open lying ! " When Bonner had finished his invective, they proceeded to degrade him ; and that they might make him as ridiculous as they could, the episcopal habit which they put on him, was made of canvas and old clouts : Bonner, mean time, by way of triumph and mockery, calling him Mr. Canterbury and the like. He bore all with his wonted fortitude and patience ; told them, " the degradation gave him no concern, but when, they came to take away his crosier, he held it fast, and delivered his appeal to Thirlby, saying, " I appeal to the next general council. " When they had stript him of all his habits ; they put upon him, a poor yeoman-beadle's gown, and a townsman's cap ; and so delivered him to the secular power, to be carried back to prison, where he was kept entirely destitute of money, and totally secluded from his friends. Nay such was the iniquity of the times, that a gentleman was taken into custody by Bonner, and nearly escaped a trial for giving the poor archbishop some money to buy him a dinner !

He had been imprisoned now almost three years ; and death should have immediately followed his sentence and degradation ; but his cruel enemies reserved him for greater misery and insult. Every engine that could be thought of was employed to shake his constancy. But in vain : he held fast the profession of his faith without wavering. Nay, even when he saw the martyrdom of his dear companions Ridley and Latimer, he was so far from shrinking, that he not only prayed to God to strengthen them ; but also by their example to animate him to a patient expectation and endurance of the same fiery trial.

But at length the Papists determined to try what gentle treatment would effect ; they removed him from prison to the



lodgings of the dean of Christ-Church ; urged every persuasive motive ; and too much melted his gentle nature by the false sunshine of pretended civility. Yet this availed not, till they again changed their conduct, and, with severity enough, confined him to a loathsome prison.

This was more than the infirmities of so old a man could support ; the frailty of human nature prevailed ; he began to waver ; he fell ; fell but to rise with superiour lustre—and was induced to sign six different recantations, drawn from him by the malice of his enemies ; who, notwithstanding, determined not to spare his life ; for nothing less than his death could satiate the gloomy queen, who said, that “ as he had been the great promoter of heresy, which had corrupted the whole nation, the abjuration which was sufficient in other cases, should not serve his turn ; for she was resolved he should be burnt.”

The archbishop had no suspicion of such a fate, after what he had done : the Papists designed that he should soon read his recantation publicly at St. Mary's ; upon which they proposed to have triumphed in his death. Accordingly on the day appointed, Cole mounted the pulpit, and the archbishop was placed opposite to it on a low scaffold, a spectacle of contempt and scorn to the people ! Cole magnified his conversion as the work of God's inspiration : exhorted him to bear with resolution the terrors of death ; and by the example of the thief on the cross, encouraged him not to despair, since he was returned, though late, into the bosom of the church ; and assured him, that dirges and masses should be said for his soul in all the churches of Oxford. As soon as the archbishop perceived from Cole's sermon what was the bloody decree, struck with horror at the inhumanity of these proceedings, he gave, by all his gestures, a full proof of the deep anguish of his soul.

And at length being called upon by Cole, to declare his faith and reconciliation with the Catholic Church ; he rose with all possible dignity—and while the audience was wrapt

in the most profound expectation—he kneeled down and repeated the following prayer :

“ O Father of Heaven, O Son of God, Redeemer of the world, O Holy Ghost, proceeding from them both ; three persons and one God, have mercy upon me, most wretched and miserable sinner ! I who have offended both Heaven and earth, and more grievously than any tongue can express, whither then may I go, or where shall I fly for succour ?—To Heaven I may be ashamed to lift up mine eyes, and in earth I find no refuge : what shall I then do : shall I despair ? God forbid ! O good God thou art merciful, and refusest none that come to thee for succour : to thee therefore do I run : to thee do I humble myself, saying, O Lord God, my sins be great, but yet have mercy upon me, for thy great mercy ! O God the Son, thou wast not made man, this great mystery was not wrought, for few or small offences : nor didst thou give thy Son unto death, O God the Father, for our little and small sins only, but for all the greatest sins of the world : so that the sinner return unto thee with a penitent heart, as I do here at this present ; wherefore have mercy upon me, O Lord, whose property is always to have mercy : for although my sins be great, yet thy mercy is greater ! I crave nothing, O Lord, for my own merits, but for thy Name’s sake, that it may be glorified thereby, and for thy dear Son Jesus Christ’s sake.—And now therefore, Our Father, &c.”

He then rose up : exhorted the people to a contempt of this world ; to obedience to their sovereign, to mutual love and charity ; he told them that being now on the brink of eternity, he would declare unto them his faith without reserve or dissimulation. Then he repeated the Apostle’s Creed, and professed his belief thereof, and of all things contained in the Old and New Testament. By speaking thus in general terms, the attention of the audience was kept up ; but amazement continued that attention, when they heard him, instead of reading his recantation, declare his unfeigned repentance for having been induced to subscribe the Popish errors : he la-

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mented with many tears his grievous fall, and declared that the *hand* which had so offended, should be burnt before the rest of his body. He then renounced the Pope in most express terms, and professed his belief concerning the Eucharist to be the same, with what he had asserted in his book against Gardiner.

This was a great disappointment to the Papists; they made loud clamours, and charged him with hypocrisy; to which he meekly replied, "that he was a plain man, and never had acted the hypocrite, but when he was *seduced* by them to a recantation." He would have gone on further, but Cole cried, "stop the heretic's mouth, and take him away." Upon which the monks and friars rudely pulled him from the scaffold, and hurried him away to the stake; (where Ridley and Latimer had before been offered up;) which was at the north side of the city, in the ditch opposite Baliol college. But if his enemies were disappointed by his behaviour in the church, they were doubly so by that at the stake. He approached it with a cheerful countenance; prayed and undressed himself; his shirt was made long down to his feet, which were bare, as was his head, where a hair could not be seen. His beard was so long and thick, that it covered his face with wonderful gravity: and his reverend countenance moved the hearts both of friends and enemies. The friars tormented him with their admonitions; while Cranmer gave his hand to several old men, who stood by, bidding them farewell. When he was tied to the stake and the fire kindled, he seemed superiour to all sensation, but of piety. He stretched out the offending *hand* to the flame, which was seen burning for some time before the fire came to any other part of his body; nor did he draw it back, but once to wipe his face, till it was entirely consumed: saying often, "this unworthy hand, this hand hath offended:" and raising up his eyes to heaven, he expired with the dying prayer of St. Stephen, Lord Jesus receive my spirit! He burnt to all appearance without pain or motion: and seemed to repel the torture by mere strength of mind:



showing a repentance and a fortitude, which ought to cancel all reproach of timidity in his life.

Thus died Archbishop Cranmer in the 67th year of his age, and the 23d of his primacy; leaving an only son of his own name behind him. He was a man naturally of a mild and gentle temper; not soon provoked, and yet so easy to forgive, that it became a kind of proverb concerning him, "Do my Lord of Canterbury a shrewd turn, and he will be your friend as long as you live." His candour and sincerity, meekness and humility, were admired by all who conversed with him: but the queen could not forgive his zeal for the reformation, nor his divorce of her mother, though he had been the instrument of saving her own life: and therefore she brought him to the stake; which has justly numbered him among the noblest martyrs of Jesus Christ: thus crowning his character; for he may well be esteemed the Apostle of the reformed Church of England, and as such must ever be dear to every Protestant. He may truly be ranked with the greatest primitive bishops and the fathers of the very first class, who were *men* as well as himself: and therefore if, in a scrutiny of *theirs* or of *his* character, some infirmities and imperfections may appear, we may learn to make a wise and moral improvement by them. His learning was great, and his endeavour to encourage it, greater. To him, under God, we are indebted for the great blessing we enjoy of reformation, of which he was the pillar and the ornament: and while we repeat the Liturgy, and hear the Bible in our Congregations, so long shall we venerate the name of Archbishop Cranmer.

Cranmer's labours, (as a writer observes,) were well seconded by Ridley, Latimer, and Hooper, who were his fellow martyrs in the cause of reformation: but the characters of this illustrious quadrumvirate differed one from the other. Cranmer was most respected; Latimer was most followed; Ridley best esteemed, and Hooper most beloved. The art and address of Cranmer proved a happy balance to the zeal of Latimer: while the relaxed notions of Hooper, were tempered by the wisdom and virtue of Ridley.

*Exposition of the Thirty-Nine Articles.*

Continued from page 104.

First, it may be observed, in regard to the New Testament, that, though the religion of Christ taught in it has been opposed by Jews and Pagans, yet the most learned among them have not hesitated to acknowledge, that many of the books, particularly the Gospels, were actually written by those persons whose names they bear. This was done, too, by persons, who lived at a time near their first publication, and who might, with ease, have detected any imposition concerning them, had there indeed existed any.

Secondly, the argument used in favour of the Old Testament, that the writers of it were worthy of credit, from a consideration of their character, and the absence of any worldly interest to incline them to untruth, is peculiarly applicable to the writers of the New Testament. For they every where relate their own, and their brethren's, weaknesses; and that they might follow Jesus, they not only gave up all prospect of success in the world, but they voluntarily embraced persecution, stripes, imprisonment, and sealed, many of them, the truths of their doctrine with their blood. These are facts which we should believe, even though the Scriptures were altogether silent concerning them, on the credit of cotemporary writers.

Thirdly, the miracles wrought by Jesus and his disciples in favour of the Gospel, give authority to those books which teach the Gospel. That miracles were wrought, the Jews themselves have never denied, though they have ascribed them to demoniacal agency. The disciples of Christ published them with every minute circumstance, while many were living who had been eye-witnesses of them, and who were enemies to Christ. These would most gladly have denied them, had it been possible for them to have done so. But this they have not done, while others, who could have no in-

terest in their credit, have also recorded them in writings, which they left to the world about the period when they were wrought.

Fourthly, there are also in the New Testament, as was observed of the Old, prophecies, some of which have been fulfilled, and some are now fulfilling. One most remarkable prophecy, which we now see fulfilled before our eyes, is the forlorn state of the Jews, subsequent to the destruction of Jerusalem. The Jews are every where existing in the known world, but without any settled home. Their house is literally left unto them desolate. We behold them as wanderers. The vineyard, which they once occupied, as the chosen people of God, is now let out unto other husbandmen; and so will, doubtless, continue to be, till the measure of God's wrath shall be filled, seeing that they have crucified the Lord of glory. The whole history of this peculiar people, if we were disposed to trace it, would be equally interesting, as it is decisive of the truth of those writings of the New Testament, which so pathetically foretell the downfall of Jerusalem, the dispersion of the Jews, and the subversion of their polity.

Lastly, if, from the arguments adduced in authority of the New Testament, it follow that this is true, we may now assert further, in behalf of the Old Testament, that that, therefore, is also true. For the truth of the New Testament being established, if Christ and his Apostles did therein acknowledge the truth of the Old Testament, we must also acknowledge it. But that Christ and his Apostles did, indeed, acknowledge the truth of the Old Testament is not to be denied. He tells the Jews to "search the Scriptures, for they are "they which testify of him."\*

That the Scriptures, to which our blessed Saviour refers, are the Scriptures of the Old Testament, as we commonly receive them, we have strong grounds to believe. When, after his resurrection, Jesus was conversing with Mary Mag-

\* John v. 39.



dalene and other women, together with his Apostles, "These," said he, "are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the Prophets, and in the Psalms, concerning me.

"Then opened he their understanding, that they might understand the Scriptures ;

"And said to them, Thus it is written, and thus it behoved Christ to suffer and to rise from the dead the third day."\*

We see here that Christ appealed to the Scriptures of the Old Testament, in proof of two of the most important transactions of his ministry. And St. Paul expressly calls the Jewish Scriptures "the Oracles of God."†

Further, that Christ, in referring to the Scriptures, referred to those books which we receive as making up the Scriptures of the Old Testament, or, at least, to certain books, in substance the same, howsoever divided, seems certain, since we receive the same books which the Jews have ever received, and do now receive. These were authorised by our Saviour without any exception. He blames the Jews for superseding their Scriptures by tradition:‡ but he nowhere intimates that they had added to their Scriptures, or diminished, or in any way corrupted them. And when St. Paul calls them "the Oracles of God," we must necessarily conclude, that he had no objections against them, as then commonly received.

The number of the books of which we make up the Old Testament, differs indeed from the number which we find in ancient authors, as making up the Jewish Scriptures. Josephus observes, that the Jews have only twenty-two books, which number he divides into three classes: the first contains the *Law*, the second the *Prophets*, and the third the *Psalms*. He reckons in the first class, five books; in the second, thirteen; in the third, four.

\* Luke xxiv. 44--46.

† Romans iii. 2.

‡ Matthew xv. 6

We have, in number, thirty-nine books, consisting also of the Law, the Prophets, and the Psalms. How they were extended to this number, or how they are to be reduced within the number of twenty-two, is a matter that has been attempted to be reconciled, but never yet has been, on any authority. This need give us no concern respecting the integrity of our Scriptures; for, if it would not lead us too far for a work of this general nature, we might produce, from the modern Jews, compared with Josephus, abundant evidence to show that all our thirty-nine books are comprehended in the three classes just mentioned, making up the twenty-two books of the ancient Jewish Scriptures.

These thirty-nine books are those which make up the canon of the Old Testament, according to the sense of our Article.

The next thing to be considered is the specific exclusion made, in the Article, of the books called Apocryphal.

These are thought proper to be read in the church on account of the moral sentiments which they convey. It may be added, that learned and judicious persons, in these latter ages, have thought that a chain of divine prophecy is to be traced in some of them. But, whatever may be their real merit, we seem authorised in not placing them on the same footing as the writings called canonical, since we know that the Jews did never receive them as such. It is in vain that we, at this period of the world, attempt to form any judgment that should be compared with, much less that should supersede, that of the ancient Jews. And nothing can come more free from mistake to us, than that Josephus, who was a historian of great credit among the Jews, living in the first century of the Christian era, did admit of sacred books, the number twenty-two,\* as before mentioned, and reject all others.

Our church therefore, acts upon reasonable grounds, when she hesitates to admit them as canonical, though she is un-

\* Joseph. *Contra Apion*, p. 1333. Ed. Hudson.

willing not to take advantage of the benefit which the moral sentiments they contain may have upon the well-disposed reader of the Holy Scriptures.

Our Article concludes by observing, that "all the books of the New-Testament, as they are commonly received, are to be received and accounted as canonical."

In this the Church of England agrees with other Christian Churches. The grounds of agreement have now been so long established, and upon such able testimony, that it cannot be necessary, in a work of this kind, to enter upon the proof.\*

The above is a summary of the leading arguments, commonly advanced in proof of the Scriptures. Happily, the subject is very rarely called into dispute. Such is the purity of the doctrines inculcated in the Scriptures, both of the Old and of the New-Testaments, such is the harmony prevailing throughout, and such are the internal characters of truth, that assent seems almost necessarily to anticipate the exercise of judgment, which, whenever exercised, has confirmed the position, that the Scriptures are indeed, and altogether true.

Let us revert, then, to the principle of the Article now under consideration, namely, that whatever is not to be proved from these Holy Scriptures, "is not to be required of any man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to salvation." Such is the principle of the Article, and such is the principle upon which rests the Church of England. And let such be the principle of all our reasoning on divine affairs that relate to our eternal salvation.

Our church may, indeed, be in error, as we think other churches have been; but honestly, with the Scriptures in our hands, we are unable to discover that she is in error, or that any of her doctrines are unscriptural. It is certain,

\* They who wish to enter upon the proof may be referred to the third book of Grotius de Veritate Religionis Christianae.



at least, that the maintenance of any doctrine that is ever so little unscriptural, is contrary to the plain, signified intention of the Church of England. In all her comments and elucidations, let her, therefore, be considered, as indeed she is, anxious only to convey the sense of Scripture, and never otherwise to impose her own sense, than as it is in agreement with the Scripture, as a plain honest man, after unbiassed perusal of it, would allow. Bearing this in mind, it will perhaps be admitted, as was observed in the preface, that two persons, who even think differently on some 'hard things' of doctrine, may still walk in love together as members of the Church of England, in the same way that they may both be believers in the Scriptures, though they may rise from the perusal of some few passages with different ideas resulting to their minds. In such cases, the exercise of Christian charity may preserve them in the bond of union, and reflecting that they both have one end in view, namely, the discovery of divine truth, they will not suffer minor differences to prevent their striving together to keep the faith, and to preserve the unity of the spirit in the bond of peace.\*

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## ARTICLE VII.

### OF THE OLD TESTAMENT.

THE Old Testament is not contrary to the New ; for both in the Old and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man. Wherefore they are not to be heard, which feign that the old fathers did look only for transitory purposes. Although the law given from God by Moses, as touching ceremonies and rites, do not bind

\* Ephesians iv. 3.

Christian men, nor the civil precepts thereof ought of necessity to be received in any commonwealth ; yet, notwithstanding, no Christian man whatsoever is free from the obedience of the commandments which are called moral.

**SCRIPTURAL ILLUSTRATIONS.**

*The Old Testament not contrary to the New.*

Matthew i. 22, 23. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us.

Matthew v. 17. Think not that I am come to destroy the law or the prophets ; I am not come to destroy, but to fulfil.

John v. 39. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me.

John v. 46. Had ye believed Moses ye would have believed me ; for he wrote of me.

John xix. 36, 37. These things were done, that the Scripture should be fulfilled, A bone of him should not be broken.

And again another Scripture saith, They shall look on him whom they pierced.

Acts xviii, 28. For he [Paul] mightily convinced the Jews, and that publicly, shewing by the Scriptures that Jesus was Christ,

*Both in the Old and New Testament, everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man.*

Genesis iii, 15. I will put enmity between thee and the woman, and between thy seed and her seed : it shall bruise thy head, and thou shalt bruise his heel.

Isaiah ix, 6. For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder ; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.

Zechariah ix, 9. Rejoice greatly, O daughter of Zion ; shout, O daughter of Jerusalem ; behold thy king cometh unto thee : he is just, and having salvation.

Romans iii, 21, 22. The righteousness of God without the law is manifested, being witnessed by the law and the prophets ;

Even the righteousness of God, *which is by faith of Jesus Christ*, unto all and upon all them that believe.

Galatians iii, 24. The law was our schoolmaster *to bring us* unto Christ.

1 Tim. ii, 5, 6. For there is one God, and one Mediator, between God and men, the man Christ Jesus ;

Who gave himself a ransom for all to be testified in due time.

*They are not to be heard which feign that the old Fathers did look only for transitory Promises.*

Isaiah xiv, 17. Israel shall be saved in the Lord with an everlasting salvation ; ye shall not be ashamed nor confounded, world without end.

Isaiah xxvi, 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust.

Daniel xii, 2. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.

Hebrews xi, 13, 14. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of *them*, and embraced *them*, and confessed that they were strangers and pilgrims on the earth.

For they that say such things declare plainly that they seek a country.



Hebrews xi, 20. By faith Isaac blessed Jacob and Esau concerning things to come.

Hebrews xi, 24—26. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter,

Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season ;

Esteeming the reproach of Christ greater riches than the treasures in Egypt : for he had respect unto the recompense of reward.

Hebrews xi, 35. Others were tortured, not accepting deliverance, that they might obtain a better resurrection.

*Although the Law given from God by Moses, as touching ceremonies and Rites, do not bind Christian Men, nor the civil Precepts thereof ought of necessity to be received in any Commonwealth ; yet, notwithstanding, no Christian Man whatsoever is free from the Obedience of the Commandments which are called Moral.*

Jeremiah xxxi, 31, 32. Behold the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah.

Not according to the covenant that I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt.

Galatians iii, 23—25. Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster.

Galatians iv, 3—5. Even so we, when we were children, were in bondage under the elements of the world. But when the fulness of time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law.

Galatians v, 1. Stand fast, therefore, in the liberty where-with Christ hath made us free, and be not entangled again with the yoke of bondage.

Colossians ii, 16, 17. Let no man, therefore, judge you in meat, or in drink, or in respect of an holiday, or of the new moon, or of the sabbath days ; which are a shadow of things to come ; but the body is of Christ.

Hebrews vii, 18, 19. For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. For the law made nothing perfect, but the bringing in of a better hope did ; by which we draw nigh unto God.

*This particular of the Article asserts, that the civil Precepts of the Mosaic Law are not of Necessity to be received in any Commonwealth.*

The propriety of this caution will appear, when it is considered, that St. Paul, upon being asked by Festus, the Roman Governor, whether he would go up to Jerusalem, and there be judged before him, answered, "I stand at Cesar's judgment seat, where I ought to be judged\*." St. Paul was a Jew, and had he judged that the civil precepts of the Mosaic law were, of necessity to be adopted, he certainly would have availed himself of a trial by them, and not have appealed to Cesar.

Consistently with this, see

Romans xii, 1. Let every soul be subject unto the higher powers. For there is no power but of God ; the powers that be are ordained of God.

1 Peter ii, 13, 14. Submit yourselves to every ordinance of man for the Lord's sake ; whether it be to the king as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for a praise to them that do well.

\* Acts xxv, 10.

From these two passages of Scripture, it is concluded, that the civil precepts of the Mosaic law are not now necessarily binding upon us ; but that Christians are in general to obey the government they may happen to live under.

*The Obligation under which Christians are to attend to the Commandments called moral, is to be inferred from the following Passages.*

Matthew v, 16—19. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

Matthew vii, 21. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven.

James ii, 10, 11. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law.

#### PRACTICAL COMMENT.

The preceding Article asserts the sufficiency of Holy Scriptures for salvation, and establishes the canon of the Old and New Testament.

The Article now under consideration asserts the correspondence of the Old with the New Testament, and reminds us, first, of that most important truth, that “ both in the Old



and New Testament, everlasting life is offered to mankind by Christ, who is the only mediator between God and man, being both God and man."

In the Old Testament, we find a law given to the people of God, by performance of which they might have been saved. But such is the weakness of our nature, that no man has ever yet existed, who has not, in many points, offended. God was therefore graciously pleased, in the Old Testament, to point out Christ as the only author of salvation, through the shadowings of sacrifices, ceremonies, types, and prophecies. It was by faith in Christ, who was seen and believed in through these sacrifices, ceremonies, types, and prophecies, that the offerings of our forefathers, and their honest endeavours to perform the will of God, before the coming of Christ, became acceptable to God. Thus, as we read in the Hebrews, "By faith Abraham offered up Isaac,"\* who, being the only son of Abraham, was a proper type of the offering up of the only Son of God. "By faith Abel offered unto God a more excellent sacrifice than Cain,"† and his offering was accepted; accepted, it seems, because he looked forward to the all-sufficient offering of the Messias. "By faith Moses chose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the recompense of the reward."‡ These all (and others recorded in this 10th chapter) "obtained a good report through faith," but "received not the promise."§

The whole economy of the Jews was, indeed, figurative in its nature, intending to signify the all-sufficient sacrifice that, in due time, was to be offered by our blessed Redeemer, as we furthermore read in the Hebrews—"The law," it seems, was only a "shadow of good things to come, and those sacrifices which were offered year by year, could not make the comers thereunto perfect."¶ "For it is not possible,"

\* Heb. xi, 17.

† Ib. xi, 4.

‡ Ib. xi, 24, 25, 26.

§ Ib. xi, 39.

¶ Ib. x, 1.

the writer adds, "that the blood of bulls and of goats should take away sins."\* But, speaking of Christ's sacrifice, he saith, "We are sanctified through the offering of the body of Jesus Christ once for all."†

This important truth, this stupendous mercy, which the Scriptures hold forth to us, let us most gratefully receive, and, with unfeigned thanksgiving, constantly profess. The Messias, foretold in the Old Testament, hath indeed appeared, and "suffered for our sins, the just for the unjust;"‡ and it is "with his stripes that we are healed."§

Let us take a review of our own lives. Alas! of how many sins committed, of how many duties omitted, do our consciences reprove us! Some may, perhaps, fondly fancy, that if they are not altogether innocent, they are yet not altogether corrupt, so as to have needed, on their behalf, the suffering atonement of the Son of God. But let them search the Scriptures, and with humility learn, "that there is none righteous, no, not one,"¶ and that "by the deeds of the law there shall no flesh be justified in the sight of God."\*\* To Christ, then, let them look for everlasting life, on Christ let them repose as the "one mediator between God and men."†† Unsearchable are the riches of Christ thus rendered to mankind? "Without controversy great is the mystery of godliness! God was manifest in the flesh."‡‡ In other words, Christ was God and man, as our Article asserts—"In Him dwelleth all the fulness of the Godhead bodily."§§ And "it pleased the Father, having made peace through the blood of his cross, by him to reconcile all things unto himself."¶¶

Wherefore, seeing that "we have an advocate with the Father, Jesus Christ the righteous, and that he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world\*\*\*;" seeing, moreover, that Abraham and others, who lived before Christ, looked beyond the sufferings of this world to a "better resurrection†††;" "they are

\* Heb. x, 4. † Ib. x, 10. ‡ 1 Pet. iii, 18. § Ib. ii, 24. Isaiah liii, 5.

¶ Romans iii, 10. \*\* Ib. iii, 20. †† 1 Tim. ii, 5. ‡‡ Ib. iii, 16.

§§ Col. ii, 9. ¶¶ Ib. i, 19, 20. \*\*\* 1 John ii, 1, 2. ††† Heb. xi, 35.

not to be heard who feign that the old fathers did look only for transitory promises." The religion of the Jews was not indeed so immediately declaratory of everlasting life, as the glad tidings of the Gospel are, the former being only "a shadow of good things to come."\* But it was a shadow not so dark as wholly to conceal the light that was to lighten the world, when the Messiah appeared. It was, we must suppose, in distant view of this light, that the prophet Daniel emphatically declared, "Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."† And the author of the Epistle to the Hebrews, as has been mentioned in the Scriptural Illustrations of this part of the Article, expressly affirms, that Moses chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompense of the reward‡," which recompense we may fairly conclude to be eternal life that is offered to mankind by Christ."

This view of the continued scheme of redemption, and of eternal life, through Christ, in virtue of the promise made graciously by God, that the seed of the woman should bruise the serpent's head§, harmonises the plan of divine meacy on behalf of mankind, leads us to view the whole creation, however remote in existence, or however distinguished by modes of faith, which were proper, perhaps, to the respective periods when they prevailed, as one family in Christ; as heirs of the like promises, and as intended all to become, in God's good time, inheritors of the kingdom of Heaven.

The Article concludes by asserting, that the ceremonial and ritual law of Moses is not binding upon Christians, nor are the civil precepts thereof, of necessity, to be received in any commonwealth; yet that notwithstanding, Christians are not free from the commandments called moral.

\* Heb. x, 1.    † Daniel xii, 2.    ‡ Heb. xi, 25, 26.    § Gen. iii, 15.

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So far, indeed, from the ceremonial and ritual law of Moses being binding upon Christians, it does not appear, from a perusal of the Christian scheme, that our blessed Saviour, or his Apostles, intended to establish any particular system of civil law. The precepts contained in the Gospel are of that wise, benevolent tendency, that, in proportion as any set of legislators shall regulate themselves by them, so will they arrive at the best possible perfection in the nature of the laws which they shall think proper to frame; but what these laws may be, is altogether left to the discretion of the powers that may happen, from time to time, to rule in the world, and may, doubtless, be varied as times and situations shall require. The ceremonial and ritual law of Moses would be useless and burdensome to Christians. In the freedom which the Gospel gives us, it certainly is not binding upon us. Yet this freedom we must be careful not to abuse to purposes of licentiousness in our civil capacity. For we are expressly exhorted, according to the Christian scheme, to be "subject unto the higher powers.\*" And, as an argument for this subjection, we are especially reminded, that "there is no power but of God; the powers that be are ordained of God."† Whatever then may happen to be the scheme of government prevailing in any Christian country, that it is apprehended to be the duty of good subjects generally to be bound by, on the principle that induced St. Paul to exhort Titus to "put" the people under his charge, "in mind to be subject to principalities and powers, to obey magistrates."‡

But, though the ritual law of Moses is not binding upon Christian men, yet are they not free from those "commandments which are called moral." Christianity, indeed, goes further than the establishing of all these. It not only requires that the moral commandments, which prevailed under the law of Moses, be strictly adhered to, but it requires that the principle, on which the observance of these is performed, be good, in order that the observance may be so. It thus

\* Romans xii, 1.    † Ibid.    ‡ Titus iii, 1.

exalts the very principle of goodness to due perfection—  
 “Think not that I am come to destroy the law and the prophets,” said the blessed Saviour, “I am not come to destroy but to fulfil.”\* It is not the servile fear of punishment that should now restrain the Christian from the breach of God’s commandments; but it is an in-dwelling principle of love towards God, and a grateful recollection of the mercies wrought for us in Christ, that are, according to the Gospel, to prevail constantly with us. When we reflect on the unbounded mercy of God towards us, in sending his only Son to take our nature upon him, and to suffer for us upon the cross, we must then feel disposed not only to abstain from injuring our fellow creatures, but we must strive to do them all the good in our power, to benefit them by our instruction, and to assist them, if their necessities require it, with a portion of those good things of this world, with which, it may be, a gracious Providence hath blessed us, beyond the calls of our personal wants. When we call to mind that we are exhorted, by the apostle of Christ, to be “followers of God,” it then becomes us to endeavour to imitate him in all those perfections of his nature, wherein he can be imitated by us. This will lead us, as far as is possible, on unfeigned principles of rectitude, to fulfil the commandments of God, adding to our faith virtue, and humbly striving, out of a good heart, to “perfect holiness in the fear of God.” Blessed with the revelation of Jesus Christ, the most lively and active faith now becomes us. Abraham by faith “accounted that God was able to raise up his son Isaac from the dead.”† We have the Gospel to certify us, that “God hath raised up his Son from the dead,”‡ and graciously to assure us, that he is the “first fruits” of our resurrection. At the same time, we are reminded, in perfect consistence with this concluding branch of the Article, that “not every one that saith, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of God who is in heaven.”

*(To be Continued.)*

\* Matt. v, 17.

† Heb. xi, 19.

‡ 1 Thess. i, 10.

FOR THE CHURCHMAN'S MAGAZINE.

*The omission of the Ten Commandments, and of the Collect, Epistle and Gospel in the service of the Church—contrary to the rubrics, and improper.*

MR. EDITOR,

THE question has been agitated concerning the lawfulness of a practice, which it is said prevails among some few of the Clergy, of omitting, in the daily service, except on communion days, that part of the communion service which contains the Ten Commandments, the Collect, Epistle, and Gospel. On this subject I have recently seen, in a respectable publication, the following ~~answer~~ *inquiry* <sup>H</sup>:

“Is there any Canon or Rubric which so obligates a Clergyman to perform the whole of the Service as pointed out in the book of Common Prayer, that he may not, either in the Morning or Evening Service, omit or abbreviate any part, other than is therein mentioned and set forth?”

“*Ans.* When the Morning or Evening Service is to be read, we think no Clergyman is authorised to abridge it. As to the Communion Service, there is not, we believe, any Canon or Rubric which enjoins the reading of it, except when the Lord's Supper is administered. The Rubrics prefixed to the office, seem to suppose the actual administration of the Sacrament. The table is to “have a fair white linen cloth upon it, before the Minister begins the Service, &c.” However, to preserve uniformity, it is generally *expedient* to use this Service on Sundays, and some other days, although for weighty reasons it be *lawful* to omit it.”

With respect to any abridgement of the Morning or Evening Prayer, the answer is undoubtedly correct; though some surprise must necessarily be excited, at the use of an expression “we think,” implying a degree of doubt on a subject in regard to which every Clergyman of the Church comes under the most solemn vows. Before his ordination, he subscribes, in the presence of the Bishop, a Declaration, of which



the following is a part—"I do solemnly engage to conform to the doctrines and worship of the Protestant Episcopal Church in the United States." Now the worship of the Church is set forth in the Book of Common Prayer. Every Clergyman therefore who fails to use the Service as there prescribed, who abridges or adds to that Service, most certainly, violates his ordination vows.

There is another view of this subject. As a Member and a Clergyman of the Church, he is, in consequence of that relation, bound by its laws. Any departure therefore from its prescriptions, is a violation of that fundamental principle of social and christian order, which binds every Member of the Church to obey its injunctions, except when they may be contrary to the laws of God.

But further still. Every Clergyman at his ordination promises his Bishop, and seals the promise by the participation of the Body and Blood of Christ, that he will obey the canonical authority of the Church. Now there is a Canon set forth by that authority, which enjoins that "every Minister shall, before all sermons and lectures, and on all other occasions of public worship, use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church. And in performing said service, no other prayer shall be used than those prescribed by the said book."

Can there be any doubt, that the alteration of the Service as prescribed in the Book of Common Prayer, either by mutilation or addition, is a violation of solemn obligations, assumed in the most serious and awful manner?

The language of a Bishop on this subject, who will never be suspected of a disposition to aggravate offences, or to speak of them too harshly, is very far from being the language of doubt. He speaks of some, who indulging in these alterations of the Public Service, "disdain whatever restraint may be imposed by public reason on private fancy." He considers them as "disregarding the most explicit promises

which can be made in one of the most solemn acts to which religion can give her sanction."—As "having imposed themselves on the Church, by means of promises as well in private as made publicly at the altar, which have been given to the winds, as soon as the end to be accomplished by them has been obtained."\*

In this view of the subject, the question concerning the Omission of the Communion Service except when the Lord's Supper is administered, involves the question concerning the violation of ordination vows.

The answer to the query on this point which has been above quoted, it is conceived, is deficient and incorrect. It asserts, "There is no Canon or Rubric which enjoins the reading of it," (the portion of the Communion Service which comprehends the Ten Commandments, the Collect, Epistle, and Gospel) "except when the Lord's Supper is administered." But there is not a Rubric quoted which supports this assertion. And Rubrics are omitted which enjoin the reading of this part of the Communion Service, even when the Lord's Supper is not administered.

Doubtless, "the Rubrics prefixed to the office," make provision for the "actual administration of the Sacrament." but let us see, whether there are no Rubrics which enjoin the reading of the Ten Commandments, the Collect, Epistle, and Gospel, when the Lord's Supper is not administered.

After the Rubrics concerning the Epistle and Gospel, and the Nicene Creed, we meet with the following Rubric.

"*THEN shall the Minister declare unto the people what Holy Days or Fasting Days, are in the week following to be observed; and (if occasion be) shall notice be given of the Communion, and of the banns of Matrimony, and other matters to be published.*"

Here is provision made for certain notices to be given every Sunday, in a Rubric, which commencing with a connective

\* Bishop White, Sermons, Charges, Lectures, &c.

particle, supposes that the Ten Commandments, the Collect, Epistle and Gospel which precede, have been previously read.

2. The next Rubric directs—

“*THEN shall follow the Sermon.*”

Here is still the idea of a continued Service, comprehending in its preceding part, the Ten Commandments, the Collect, Epistle, and Gospel.

More explicit still—the Rubric proceeds,

“*AFTER WHICH the Minister, WHEN THERE IS A COMMUNION, shall return to the Lord's Table, and begin the offertory, &c.*”

Now, what possible necessity would there be for enjoining the Minister, *when there is a Communion*, to return to the Lord's Table, if the preceding part of the Service is to be used only when there is a communion? In this case, it surely would have been sufficient to say, *Then shall the Minister return to the Lord's Table and begin the Offertory.* The introduction of the words, *when there is a Communion*, is superfluous and absurd, if the Church does not mean that the preceding part of the Service is to be used when there is *no* Communion.

It is worthy of remark, and it proves the force and design of these words, that they appear in this Rubric only in the American Liturgy. The Rubric in the Church of England Prayer Book, stands thus:—“*Then shall the Priest return to the Lord's Table and begin the Offertory, &c.*” But in this Prayer Book, the same words occur in a subsequent Rubric immediately before the Prayer for Christ's Church Militant. “*And when there is a Communion, the Priest shall then shall place upon the Table so much bread and wine as he shall think sufficient,*”—evidently implying, that when there is not a Communion, the preceding part of the Service has been used. The Revisers of the American Liturgy, by transferring these words to a preceding Rubric, proved that they understood their force, and that they considered these words as supposing two cases,—the use of the preceding part



of the Communion Service when the Lord's Supper is administered ; and the use of it when that Holy Sacrament is not celebrated.

All these Rubrics are constructed on the idea that, the Ten Commandments, the Collect, Epistle, and Gospel, are used every Sunday and Holy Day.

But there is another important Rubric on this subject. It stands at the end of the Communion Service.

*“ Upon Sundays and Holy Days, (if there be no Sermon or Communion ) SHALL BE SAID ALL THAT IS APPOINTED AT THE COMMUNION, UNTO THE END OF THE GOSPEL, concluding with the blessing.”*

Now we have seen that the preceding Rubrics suppose the use of the Ten Commandments, the Collect, Epistle, and Gospel, when there is a Sermon, and when there is a Communion. For after Rubrics enjoining the reading of these parts of the Service, Rubrics succeed directing—*“ THEN shall follow the Sermon,”*—*“ THEN shall the Minister WHEN THERE IS A COMMUNION, return to the Lord's Table.”*

The Rubric which is above quoted, makes provision for the use of the Ten Commandments, the Collect, Epistle, and Gospel, in two other cases. On Sundays and Holy days, *when there is no Sermon ; and when there is no Communion.*

Thus there are four cases, in all which the Ten Commandments, the Collect, Epistle, and Gospel are to be used.

1. Upon all days *when there is a Sermon.* Because the Rubric directing the Sermon states—*“ Then shall follow the Sermon ”*—Confidently denoting that a certain Service has immediately preceded, which service can only be the Ten Commandments, Collect, Epistle, and Gospel.

2. Upon all days, *when there is a Communion.* There may, however, be a Sermon and Communion on days which are neither Sundays nor Holy Days. In these cases, the Rubric applies, which is in *“ The order how the rest of the Holy Scripture is appointed to be read,”* immediately before the

Calendar. "The Collect, Epistle, and Gospel appointed for Sunday, shall serve all the week after, when it is not otherwise ordered." On Wednesdays and Fridays, and other days not Holy Days, when there is no Sermon nor Communion, the part of the Communion Service is not to be read.

3. This part of the Service is to be used on all *Sundays and Holy Days when there is no Sermon*. This is enjoined in the Rubric already quoted from the end of the Communion service.

4. It is to be used also, *when there is no Communion*. This is enjoined in the same Rubric.

The use of this part of the Communion Service on days when there is no Communion, is enjoined by the English Prayer Book. On this point I will quote the judicious Commentator WHEATLEY. After remarking that the Communion Service originally supposed the administration of the Communion on certain week days, as well as on every Sunday and Holy Day, he observes, "But afterwards as piety grew colder and colder, the Sacrament began to be more and more neglected, and by degrees quite laid aside on the ordinary week days. And then the Church did not think it convenient to appoint any of this Service upon any other days than *Sundays and Holy Days*. But upon those days she still requires that "although there is no Communion, yet all shall be said that is appointed at the Communion, until the end of the General prayer (for the whole state of Christ's Church Militant) together with one or more of the Collects at the end of the Communion office, concluding with the blessing."\* The American Church has altered this Rubric, by expunging the requisition concerning the use of the Prayers for Christ's Church Militant, and by requiring the reading of the part of the Communion Service contemplated by the Rubric on *Sundays and other Holy Days when there is no Sermon*, as well as when there is no Communion.

\* Wheatley on the Common Prayer, 8vo. p. 293.

But what is the meaning of the Rubric in the Morning Prayer immediately before the Collect for Peace, which enjoins—“*Then shall follow the Collect for the day, except when the Communion Service is read, &c. ?*” This Rubric contemplates a case already alluded to, when Morning Prayer is used on days, for example, Wednesday and Friday, which are not Sundays nor Holy Days, and on which there is no Sermon nor Communion. On those days, there is no requisition for the reading of the Communion Service ; and on those days, the Collect for the day is to be read as enjoined by the Rubric.

What also is the meaning of the Rubric at the commencement of the Communion Service.—“*The Lord's Prayer may be omitted, if Morning Prayer hath been said IMMEDIATELY before,*” and of the Rubric after the Gospel—“*Then shall be read the Apostles' or Nicene Creed: unless one of them hath been read IMMEDIATELY before, in the Morning Service ?*” These Rubrics merely contemplate, as in Cathedral Churches, the case of an interval between Morning Prayer and the Communion Service ; but certainly do not dispense with either of these services on the days in which the use of them may be otherwise enjoined. Independently of all Rubrics (but be it remembered, they bind the conscience of every Clergyman,) the reason of the case speaks for itself. Is it probable that the Church would prescribe Epistles and Gospels particularly to mark Sundays and Holy Days, and not design that they should be used ? Is it probable that she should authorise her Clergy, by the omission of all parts of the Communion Service except at its administration, to abolish a forcible memorial of the primitive custom of the daily reception of the Supper of the Lord, and particularly on Sundays and holy days ? Is it possible that they should be so inconsistent as to admit the plea of abridging the labors of her Clergy, by enjoining the use of the Communion Service when the Communion being administered, their labors are greatest ; and sanctioning the omission of this Service, when there being no



Communion, their labors are least? Does her experience prove that her congregations are more flourishing, and her worship more devoutly attended, where there is this mutilation of her Services, than where every part of them is constantly and faithfully used? Or can it be supposed that she would dispense with the recital of portions of Scripture which are admirably suited to holy days, with the authoritative enunciation of those Commandments which enforce the code of moral duty, and with the humble confessions by the people of their transgressions, and their supplications for grace to keep God's law, in order that she might gratify the indevotion or the impatience of any of her worshippers; that she might lessen the duties of her Clergy; or enable them to expend, in the delivery of human compositions, however excellent and impressive, the time, the breath, and the zeal which they have saved from rehearsing the Law as proclaimed by God himself?

Let the case, independently of the injunctions or the obligations of Rubrics, be stated to any indifferent man. Let him figure to himself a congregation prostrate before the Almighty sovereign whom they have offended. Let him witness the minister proclaiming to them with authority those "words" which God himself 'SPOKE' on Mount Sinai. Let him hear the confessions of guilt, and the supplications for grace and mercy which burst from the people, "Lord, have mercy upon us. and incline our hearts to keep this law." And then let him endeavour to account for the anomaly of Clergymen of acknowledged piety, and of Clergymen of more than ordinary professions of ministerial sanctity and zeal, contending that there may be "weighty reasons" which will render 'laxeful' the omission of a part of the service, which proclaims that law established by their Lord and master, in its utmost purity; and which calls on the people to review and to confess their transgressions of it, and to supplicate grace to enable them to keep it. Least of all, would he exclaim, should that portion of your holy service be omitted, than which there

cannot be any thing devised calculated more powerfully to awaken the conscience of the transgressor, and to carry conviction to his heart; or to impress on the people a lively sense of the duties and the obligations of the moral law, of their accountableness to God for their violations of it, and of their need of his grace to enable them to comply with its holy requisitions.

I have already quoted on this subject the sentiments of WHEATLY. I conclude with presenting the excellent remarks of Dr. NICHOLLS, another judicious commentator on the Book of Common Prayer.

“The framers of our Liturgy had no reason to lay aside this part of our communion service, when the sacrament was omitted, upon account of the people's not coming to it. They did with greater prudence enjoin the reading of some part of it, that the minister might show his readiness to do his duty, if the people were not forward to do theirs. Besides, this part of the service respects the non-communicants, as well as those who receive.

“This service was called in the ancient liturgies, the *missa catechumenorum*; that part of the communion service which the catechumens, who were not admitted to the reception of the Eucharist, were allowed to be at. And why it should not now be a part of the devotion of those who do not communicate, I think it cannot by any good argument be proved. The recital of the ten commandments is such an excellent part of admonition and help to contrition, for all devout minds, nay, such an excellent bar against popery, that the reading of them once a Sunday, or, now and then, upon a holy-day, should be grudged by no one. The Gospels give an entire account of our Saviour's life, and being read upon stated days, and once over in every year, imprint the sacred history more firmly on the minds of the people, than when they are read in chapters. The Epistles are some choice parts of the Apostolical writings, containing some remarkable doctrine fitted for the edification of the people. And to take

them all together, they are excellently suited to devotion and edification. So that, in short, if this part of the service were omitted upon ordinary sundays and holy-days, our Liturgy would not be so perfect by many degrees as it is. But however this is not a practice of our church alone, both *Greek and Latin churches* affording warrant therein. Soerates relates it as an ancient custom of the church of Alexandria to do the same. In Alexandria, upon Wednesdays and Fridays, the scriptures are read, and our teachers expound them, and all things are done *as in the communion*, but consecrating the mysteries." It should be remembered that at this time the Holy Communion was administered on all Sundays and holy-days. Soc. Hist. lib. v. cap. 21. The like was the practice of the Latin church; for Durandus, lib. 4. cap. 1. gives direction how the *missa sicca*, i. e. the communion service, without communion is to be read: Potest Epistolam, &c.—“He may read the Epistle, Gospel, and Lord's Prayer, and give the blessing.\*”

Thus then the practice of the Universal Church is opposed to the omission of this part of the communion service.

I trust now, Mr. Editor, the assertion will not be deemed presumptuous, that the omission of that part of the communion service which comprehends the ten commandments, the Collect, Epistle, and Gospel, on sundays and holy-days even *when there is no communion or sermon*, or on any day when there is a sermon or communion, is contrary to the Rubrics, to the practice of the Universal church, and to the most forcible considerations of propriety and expediency.

A CHURCHMAN.

April 21, 1814.

\* Nicholls's Commentary, Note a on the Rubric after the communion service.



FOR THE CHURCHMAN'S MAGAZINE.

A LETTER

*On the subject of the Seventeenth Article of the Church of England and America :—being in answer to a Lady who had expressed herself in the following words :—*

“The Doctrine of the 17th Article of Religion established by the Church in America, has ever been a stumbling block to me. The justness of the last clause but one, in this Article, has never been clearly explained to my comprehension. To have the whole Article fully elucidated would afford me the highest satisfaction: it has clouded and embittered the reflections of many a serious moment.”

TO MRS. A. C.—

MY DEAR LADY—Your kind and very interesting letter of the 25th ultimo, came safe to hand. Many pressing cares and some ill health have, hitherto, prevented me the honour of answering you.

I am rejoiced to learn you are pleased with the books, ‘Hobart’s Companion to the Altar,’ the ‘Feasts and Fasts of the Church,’ the ‘Christians Sacrifice,’ &c. &c. assorted for you. The more you peruse them, the more you will be charmed with the order, beauty, and great utility, of our primitive liturgy. Go on, dear lady, in your inquiries after the ‘good old paths;’ for in them, it is, after all, that Christians can ‘find, rest unto their souls.’ Mark the *reason*, for there is always a good one, for every thing the Church does, or says.

What you say, in regard to the Seventeenth Article of the Church, does not surprise me. Educated as you have been, in the neighbourhood of Calvinistic Schools, it is not to be marvelled, that you should affix erroneous ideas to the words made use of in that Article. Under the Calvinistic acceptance of the word *Predestination*, the first and second clauses in the Article alluded to, are, in my opinion, contrary to the plainest declaration of Holy Scripture. But we do not so receive the word *Predestination*, as do the Calvinists. As in the Epistle to the Ephesians, we believe it a *Predestination*

unto the privileges of God's Covenant. The Jews were once, in this happy state ; and, for that reason, are called *God's Elect* or *chosen people* : but having forfeited this privilege, as a nation, they were cut off, and the Gentiles, the wild olives, were grafted into the place of God's covenanted favour, which the Jews had occupied.

It cannot be denied, that the Article itself has an unalienable right to give its own interpretation of the words, which itself uses. If any dispute arise, the Article must be interpreted as a *whole* ; one part must not be made to contradict another. Now, the last clause of this Article, is, as it were, the key which unlocks all its meaning, in relation to the word *Predestination* ; and bars any *forced* construction, which may be put upon it.

“We are to receive God's promises in such wise as they be generally set forth in Holy Scripture ; and in our doings that Will of God is to be followed, which we have expressly declared unto us in the word of God.”

Now let us ask, what is this “Will of God which we have expressly declared unto us in his word?” Take a few declarations of it, for want of room to set down many thousand others equally plain. ‘The Lord is *not* WILLING that any should perish, but that all should come to repentance.’ 2 Pet. iii, 9. ‘As by the offence of one, judgment came upon all men to condemnation ; even so, by the righteousness of one, the *free gift* came upon all men unto justification of life.’ Rom. v, 18. ‘He that believeth and is baptized shall be saved, and he that believeth not shall be damned.’—‘The soul that sinneth, it shall die.’—‘Have I any pleasure at all that the wicked shall die, saith the Lord God, and not that he should return from his ways and live ?’ Ezek. xviii, 20—23. ‘Cast away from you all your transgressions, whereby ye have transgressed, and make a new heart and a new spirit : for why will ye die, O house of Israel ;—for I have no pleasure in the death of the wicked, saith the Lord God ; wherefore turn yourselves and live.’ Ib. xxxi, 32.

This, then, is 'the *Will* of God expressly declared unto us, in the *word* of God,' which, the Article itself tells us, we are to 'follow in *all* our doings.' And shall we not follow it in determining the sense of the words contained in the Article? We are not only permitted, but bound so to do, if we would avoid the just imputation of inconsistency. What construction, then, must we put upon the phrase, 'Predestination unto life?' For, upon the meaning of *this*, the whole sense of the two first clauses depends. Can any other meaning be given it, according to the 'Will of God which we have expressly declared in his word,' but that he predestines *all good and faithful people*, and none but such, unto life?—that he hath determined, 'before the foundations of the world were laid,' (if you will have any such consideration as 'before,' or 'after,' with the Deity, in whose eternal mind there is no succession of time) that all who believe and obey his word shall enjoy the means of grace in this life, and, if 'they continue faithful unto the end,' shall be crowned with the enjoyment of eternal life?

It is the CHARACTER, then, that is 'predestinated unto life, and not the *persons* of individuals antecedently and independently of that *character*, as the Calvinists affirm. If it be said here, that God foreknows who will, and who will not, obey his commands, I say the same: but further observe, that Omniscience, the All seeing Eye, being as the Centre of a circle, and Time as the revolving Periphery, all parts of the latter, the beginning and the end of time are ever, and alike seen and known, as equally and alike present with the Deity: so that it is presumptuous to argue, from *fore* knowledge which is in fact *present* knowledge, a Decree, which differs not from the Fate of the Heathens. And, if possible, much more presumptuous is it, to exclude the Divine foreknowledge of man's Obedience from having any influence, by way of Condition, in determining man's future happiness. Yet this latter the Calvinists have done. They affirm that God hath predestinated a certain number of individuals—so ecr-



tain a number, that 'they cannot be either increased or diminished,' to be eternally happy, and this 'without any foresight of their faith, or good works, or perseverance in either of them, or in any other thing in them as conditions or causes moving him thereunto.'\* But no such language as this is used in the Article now under consideration. We are at liberty to consider the Predestination there laid down, as a Predestination, which *follows* a foresight of their faith or good works, if we may so speak according to the manner of men: a Predestination, which doth not exclude the moral justice, goodness, and mercy of the Deity. As it regards nations and men in this life, a Predestination unto *privileges*, according to the use or abuse of which, they will be finally judged. Thus, all to whom the Gospel is preached, and who enter the Ark of Christ's safety, the Church, are predestinated unto the enjoyment of this privilege. And all those, who improve this precious talent, shall have more of God's favour bestowed on them, in the kind assistance of his Holy Spirit, even 'in abundance;' 'until they come under the measure of the stature of the fulness of Christ;' and attain unto that eternal life, destined for such as they. If there be any other 'Predestination unto Life' than this, I never found it in Holy Scripture; none other having been 'expressly revealed' there.

With this sense of the first three words of this Article,—a sense which, by the last clause, we are bound to give it, let us now set down the whole Article, word for word, with such explanations contained in brackets, as may serve to show the consistency of all its parts, and its accordance with the economy of grace as 'expressly revealed in Holy Scripture.'

Predestination unto life [by which we are to understand, according to 'God's promises, as they be generally set forth in Holy Scripture,' that it is the will of God, that all penitent, faithful and obedient members of Christ's Church, faith-

\* See the Westminster Confession of Faith—and the Cambridge and Saybrook Platforms.

fully using the means of grace, shall be blessed with final enjoyment of eternal felicity :—*this* Predestination to eternal life] is the everlasting purpose of God, whereby, (before the foundations of the world were laid he hath constantly decreed, by his counsel, secret unto us [as to the persons *who* will prove faithful, and thus be the objects of his heavenly rewards] to deliver from curse and damnation those, whom he hath chosen in Christ out of mankind [and here observe that these last words form the characteristic of Christ's 'Visible Church,' which in both Greek and Latin, means 'called out of' i. e. *called out of* the world of mankind 'lying under condemnation, *into* the Church ; as Noah and his family were *called out of* the world *into* the ark, a most interesting and striking type of the Church of Christ ; which calling, we are assured, takes place when we are 'born again of water and the Holy Ghost,' when we 'are baptized unto Christ,'] and [thus] to bring them, by Christ, [for there is none other name or means given under heaven whereby they can be *brought*] to everlasting salvation, as vessels made to honour. Wherefore they which be endued with so excellent a benefit [as to be predestinated unto such great privileges as this, to be called out of the world of mankind into God's church] be called according to God's purpose by his spirit working in them [as the nourishment of the tree worketh in the ingrafted branch] in due season ; they through grace obey the calling : they be justified freely : [not for any merits of their own ; for they were as " Wild Olives ingrafted into the tame Olive tree ;' by which ingraftment] they be made sons of God by adoption [and, if they receive with meekness the ingrafted word, which is the second ingraftment, and 'is able to save their souls,'] (*St. James i, 21.*) they be made like the image of his only begotten son, Jesus Christ ; they walk religiously in good works : [they 'be doers of the word, and not hearers only, *deceiving* their own selves.' *James i, 22.*] And at length by God's mercy, [not through any merits of their own] they attain unto everlasting felicity.

As the godly consideration of Predestination, [such Predestination as this, viz. that all penitent, faithful, and obedient christians, shall be blessed with grace in this world, and be happy in the next; as the consideration of this our Predestination] and our Election in Christ, [which election consists in our being chosen out of this world, and baptised into Christ's church by water and the Holy Ghost, in which church the terms of eternal life are made known unto us by 'the promises of God, as they be generally set forth in the Holy Scripture,' and hereby we perceive these terms are—Christ's atonement the CAUSE, and man's obedience the CONDITION, by, and on which, eternal life will be our own. As the consideration of such Predestination and Election as these] is full of sweet, pleasant, and unspeakable comfort to Godly persons, and such as feel in themselves the working of the Spirit of Christ [the spirit of obedience] mortifying the works of the flesh, [and here I ask what can be considered more emphatically the work of the flesh than spiritual pride—a vain persuasion that we are elected, not 'out of mankind,' unto the privileges of the gospel, but partially elected out from among others of God's visible church, and shall be made happy by a decree, which had no regard unto a 'foresight of faith or good works, or perseverance in either of them as a condition of salvation.'

Again—what can be more emphatically 'a work of the flesh' than the vain presumption, which makes a 'man deprive God of his right of judging his soul at the last day according to his works, by judging himself as infallibly fit for Heaven, before half his works are done, according to his feelings?\*' If these be not works of the flesh, we know not what are:—and as the Godly consideration of true Predestination and Election in Christ is full of comfort to those who feel in themselves the spirit of Christ, mortifying such, and all works of the flesh, and their earthly members, and draw-

\* See the Rev. Wm. Jones' Sermon on Calling and Election.



ing up their minds to high and Heavenly things ; as well because it doth greatly establish and confirm their faith in eternal salvation to be enjoyed through Christ, as because it doth fervently kindle their love towards God : [that he hath admitted us sinful creatures to repentance and to all gospel privileges, by means of which under the atonement of Christ, we ‘ work out our own salvation with fear and trembling.’] So for curious and carnal persons, [persons ‘ curious’ to know or to imagine that they know, more of God’s decrees than he hath revealed—‘ carnal,’ as the Apostle hath termed those ‘ who cause envyings, strifes, and divisions†’ in God’s church, by separating from their brethren, as did our first dissenters, through a vain conceit of their personal election, for these and all such persons as these,] lacking the spirit of Christ, [the spirit of obedience to God’s laws, which Christ ever manifested] to have continually before their eyes the sentence of God’s Predestination [a Predestination of the obedient only unto life, not such a Predestination as man may fancy, when gazing on the deceitful glass of his own presumptuous assurances, but God’s Predestination, such as may be learned from God’s promises as they be generally set forth in Holy Scripture,]—to have before their eyes such a Predestination as this, is to curious and carnal persons, lacking the spirit of christian obedience] a most dangerous downfall, whereby the devil doth thrust them into desperation, or into wretchedness of most unclean living, [see the whole history of Cromwell’s days for a faithful commentary] no less perilous than desperation.

What is there in this article thus interpreted according to the express declaration of Holy Scripture : What is there in this Article, thus interpreted *as a whole* so as not to contradict itself : What is there in this sense of the seventeenth Article, which is the sense the church gives it—what can you find in it, to ‘ cloud and embitter the reflections’ of any

† 1 Cor. iii, 3:

but those, who lack the spirit of obedience, who are determined to live in their sins? In the number of such I do verily believe you are not counted. Why then should this Article disturb you? Our blessed Lord hath said, 'If ye will enter into life, keep the commandments.' Now this one text is utterly irreconcilable with the Calvinistic interpretation of this Article. For if he made the keeping of the commandments the **CONDITION** of entering into life, no man can say without blasphemy, that there is no *condition* in our predestination unto life. There being then a condition, the interpretation of this Article must be as I have stated, or the Article must contradict itself in the last clause. But this contradiction no one urges, therefore the seventeenth Article is not **CALVINISTIC**: whatever may have been said by the enemies, or incautiously admitted by the friends of the church, to the contrary.

Hoping soon to have the pleasure of seeing you, as kindly promised in your letter, I am in the mean time, and ever,

Your most obedient, and

Very humble servant,

Feb 14.

Y. Z.

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FOR THE CHURCHMAN'S MAGAZINE.

### ON THE IMPORTANCE OF EDUCATION.

**WHATEVER** view we take of Education, we see its vast importance, and find abundant motives to excite us to make it a subject of more than ordinary attention. The present happiness and the future well being of individuals—the welfare and comfort of civil society—the prosperity and glory of the nation, all depend in a very great degree, on maintaining the interests of knowledge and virtue. And wherever there is no legislative provision, nor public fund, for the encouragement and support of learning, a higher claim is made on the

attention of every member of the community to the subject of education. That excellent constitution of government under which we live, cannot long be upheld, unless our citizens are virtuous and enlightened, and unless the rising generation are brought up, as well in the knowledge, as in the nurture and admonition of the Lord. History shows us, that all the republics which have preceded our own, have soon been subverted, when knowledge, and virtue which generally accompanies it, have ceased to abound in the community. On the promotion of learning also, the interests of our holy religion, our common christianity, do very materially depend. Unless the minds of the people are in some good degree enlightened by means of education, the growth of religion is much hindered. For although societies are established to distribute the holy scriptures and religious publications among the poor and destitute; although an opportunity is afforded to almost every person to attend statedly or occasionally upon the public ordinances of religion; yet of what use will it be to give the Bible to those who cannot read? How comparatively small a benefit will be derived from the ordinances of religion in the house of God, if ignorance prevails so much over the minds of many, that they cannot understand the services and instructions of the sanctuary? Let then the wealthy and the charitable direct their view towards this subject, and they will find here an object worthy their liberality. If they are desirous to advance the best interests of the community—if they would be real patriots—if they would do all in their power to support and promote the cause of religious knowledge and practice—if they would rescue many of the rising generation from vice and immorality, and make them a blessing instead of a curse to society; let them provide the children of the poor with the means of instruction, and bestow a strict and anxious attention on every thing which concerns the interests of knowledge and education.

OBSERVATOR.



[We wish *Observer* had pursued this subject further, and presented our readers with those momentous considerations which should urge them to the religious instruction of the young ; especially in the catechism of the church. With a view of exciting an attention to this particular, so loudly demanded at the present day, by our venerable church, so solemnly enjoined by our Lord and master, we mention the following fact.

On last Good-Friday, the Rector of a parish in the vicinity of New-York gave notice in the morning, that he would examine the children of his congregation, in the catechism, in the afternoon of that day. Upwards of fifty assembled, all of whom gave evidence that there had been considerable attention bestowed upon them, and twenty at least, went through not only the catechism prescribed in the book of Common Prayer, but answered with great readiness and accuracy, every question in the explanatory catechism recommended by the Bishops and Clergy of the Protestant Episcopal Church in the state of New-York.

We think such an example worthy of imitation, and shall be happy to record in our pages many similar facts.]



TO THE EDITOR OF THE CHURCHMAN'S MAGAZINE.

*History of the Church in Brooklyn, Connecticut.*

[We receive with thankfulness such sketches as the following, and shall delight in devoting many of our pages, to the notice of benefactions so liberal, and zeal so commendable, as those here related.]

THE history of Churches, as well as of individuals, affords many interesting and useful particulars. Whatever in one place may have tended to advance the Redeemer's kingdom, may, if generally known, be further instrumental in

building up the waste places in our Zion. Having seen, in a former number of your Magazine, your request to be furnished with the history of particular Churches, a subscriber now sends you the historical facts relating to the Church in Brooklyn, Connecticut.

A man ready and willing to contribute liberally, for the support of Christian institutions, justly excites our applause. The Church in Brooklyn, under the Providence of God, owes its existence to the exertions and liberality of Godfrey Malbone, Esq. It will therefore be excused, if in the following account, some of the outlines of his biography are mentioned. This gentleman, born of a highly respectable family, in Newport, R. I. was early instructed in the 'first principles' of the Church of England. While young, he was sent to England for his education. Having passed through the preparatory studies, he was entered at Oxford University, from which he honourably graduated. He returned to his native land, with all the acquirements of a polished scholar, and with an increased attachment to the rites and ceremonies, as well as doctrines and discipline of the established Church. He spent some time in his native town, beloved by all his acquaintances. At length he removed to a very valuable estate, situated in the then town of Pomfret,\* in Connecticut. He had continued here but a short time, before he felt the want of the delightful and sublime service of his mother Church. About this time, the Congregational Meeting House in the parish, needed rebuilding. A tax was levied upon the inhabitants, in proportion to their estates, and so great were the possessions of Mr. M. that one 12th part of the whole expense fell to his share. Not being a member of that Communion, he firmly determined not to submit to the demand; but rather from his own purse, and with the assistance of his friends, to erect an Episcopal Church. The pro-

\* Brooklyn, since that time, has been set off from Pomfret, and made a separate town.

ject was a novel one ; there was not an individual Episcopalian within many miles. However, he readily 'set to work ;' he wrote to his extensive acquaintances in Boston, Newport, New York, and Philadelphia, stating his grounds for belief, that were an Episcopal Church erected in that part of the country, numbers might be added to the 'Apostolic Faith.' He begged their pecuniary aid. The contributions in those places were considerable. A Church was founded in the year 1770, was neatly finished and opened for Divine Service on the 12th of April, 1771. He began immediately to perform the Service as a Lay Reader, using all his exertions to obtain a duly authorised Minister. The venerable Society in England for 'Propagating the Gospel in Foreign Parts,' had already so increased the number of its Missionaries, and of course its expenditures, as to determine it impossible to create any new missions in America. This resolution did not deter Mr. Malbone from making an application, through his friend and classmate, the Bishop of London, that a new mission might be established in the towns of Pomfret, Canterbury, and Plainfield. Urged from so respectable a source, the application was granted.\* Mr. Malbone then procured a Mr. Mosely, who had been sometime chaplain on board one of his majesty's ships of war. His habits and manners, being not altogether agreeable to the people of Connecticut, he continued but eight months in Pomfret, (now Brooklyn.) Again in pursuit of a proper person to fill an office upon which so much depended, the Rev. Daniel Fogg was named to Mr. Malbone as a suitable candidate. This gentleman was a graduate of Harvard College. Having studied Theology, he had been recommended to the Bishop of London, for orders, by the most respectable of the Episcopal Clergy, and was by him ordained.

Mr. Malbone was enabled to offer these pecuniary inducements : from the Society, 30 pounds per annum ; from his

\* See abstract of the Society's proceedings, for 1770.



own purse he gave 10 pounds, and Mr. Fogg was to live in his family free of expense ; the families composing the congregation did not exceed 25, and they being very poor, could give but a trifle. Mr. Fogg entered on his duties in May 1772. He continued to labour for the cause of Christ and his kingdom. He received his salary from the Society until 1783, when peace being established, it was withdrawn. About the same time, his friend and benefactor was called to his long home.\* This was to Mr. Fogg a day of darkness. He was

\* The following is upon his grave stone :

Sacred be this Marble  
To the Memory of  
GODFREY MALBONE, Esquire,

Who was born  
At Newport, Rhode Island,  
September 3, 1726,  
and died

At his Seat in this Town,  
November 12th, 1785.

Uncommon natural abilities,  
Improved and Embellished  
by an Education

At the University of  
Oxford,

A truly amiable disposition,  
An inflexible integrity of Heart,  
The most frank Sincerity  
In conversation,

A disdain of every species of  
Hypocrisy and Dissimulation,  
joined to manners

perfectly easy and engaging,  
Nobly marked his character,  
And rendered him a real

BLESSING

To all around him.

That he was a Friend to Religion,  
This CHURCH,

Of which he was the Founder,  
Testifies;

As do all, indeed, who knew him,  
That he possessed every virtue  
Requisite to adorn and dignify  
Human Life.

offered an eligible situation, would he remove to the British provinces. But he 'chose rather to suffer affliction with the people of God.' Small was the pittance his people could afford.\*

Here, removed from any Episcopal Church, surrounded by those educated to oppose her doctrine and discipline, has this pious man continued his labours. Until the last year, never has a Sunday passed since 1772, when the service of the church in all its parts, has not been performed by him, and a small and gradually increasing flock† been fervently and affectionately exhorted 'to go on their way rejoicing.' Here, he has lived and laboured until his 71st year admonishes him, that the 'time of his departure is at hand.' Should Providence call him hence, it is to be feared that the flock which he has so carefully reared and watched for 44 years, will become scattered. This thought is almost the only trouble, which disturbs his venerable breast. He has stated this to his people, and they have manifested their willingness to do all in their power, by subscribing towards a permanent fund for the support of this ministry.‡ 2000 dollars. They can do no more; under such circumstances, they have made application for assistance to their wealthy brethren in more populous towns. In Boston, individuals, reflecting upon the peculiar state of this congregation, and desirous to ease the mind of this faithful, but now declining servant of God, have given about 400 dollars for this pious purpose. It is an object worthy of attention. And may the Lord raise up benefactors, who by contributing, if but a trifle, may assist to support this branch of that vine planted by the right hand of the Lord. The

\* This some years did not exceed 25 dollars.

† It consists now of about thirty-five families.

‡ Of this sum Col. Daniel Putnam, a son of the late Gen. Putnam, has given a thousand dollars. In proportion to his estate, far exceeding any individual donation to the church, within our knowledge. He will gladly receive any donation that may be forwarded to him, and for his zeal in the cause of the church, deserves the respect of all christians.

venerable and truly reverend Rector has this to console him, that all his exertions have been used to advance his Maker's kingdom. Whatever hereafter may be the fate of his present charge here on earth, he will meet many of those who, led through this life by his hand as an instrument of God, will forever dwell with him, inheritors of the kingdom of Light.

M.

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## POETRY.

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*From the Orthodox Churchman's Magazine.*

### THE HYMN OF ST. AMBROSE,

COMMONLY CALLED TE DEUM.

BY MR. DUNCOMBE.

THEE, sovereign God! our grateful accents praise;  
 We own thee, Lord, and bless thy wondrous ways.  
 To Thee, eternal Father, earth's whole frame  
 With loudest trumpets sounds immortal fame.  
 Lord God of Hosts, to thee the Heavenly powers  
 With pealing anthems fill thy vaulted towers.  
 Thy cherubim thrice holy, holy, holy, cry,  
 Thrice holy, all the seraphim reply,  
 And thrice-returning echoes endless songs supply.  
 Both heaven and earth thy majesty display;  
 They owe their beauty to thy glorious ray;  
 Thy praises fill the loud Apostles' choir;  
 The train of prophets in the song conspire;  
 Legions of martyrs in the chorus shine,  
 And vocal blood with vocal music join.



Thy holy church, inspir'd with heavenly art,  
 Around the world maintains a sacred part,  
 And tunes her sweetest notes, O God, to thee,  
 The Father of unbounded majesty :  
 The Son, ador'd copartner of thy seat,  
 And equal, everlasting Paraclete !

Thou king of glory, Christ ; of the Most High  
 Thou coeternal, filial Deity ;  
 Thou who, to save the world's impending doom,  
 Didst deign to dwell within a virgin's womb,  
 (Old Tyrant death disarm'd, before thee flew  
 The bolts of Heaven, and back the foldings drew  
 To give access, and make the faithful way ;)  
 From God's right hand thy filial beams display !  
 Thou art to judge the living and the dead ;  
 Then spare those souls for whom thy veins have bled !  
 O take us up among the blest above,  
 To share with them thy everlasting love !  
 Preserve, O Lord, thy people, and enhance  
 Thy blessing on thy own inheritance :  
 For ever raise their hearts, and rule their ways ;  
 Each day we bless thee, and proclaim thy praise.  
 No age shall fail to celebrate thy name ;  
 No hour neglect thy everlasting fame.  
 Preserve our souls, O Lord, this day from ill ;  
 Have mercy on us, Lord, have mercy still ;  
 As we have hop'd, do thou reward our pain ;  
 In thee we trust, let not our trust be vain.

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#### AN EPIGRAM—BY DR. BYRON.

WHAT is more tender than a mother's love  
 To the sweet infant fondling in her arms ?  
 What arguments need her compassion move,  
 To hear its cries, and help it in its harms ?  
 Now if the tenderest mother was possess'd  
 Of all the love, within her single breast  
 Of all the mothers, since the world began,  
 'Tis nothing to the love of God to man.

## RELIGIOUS INTELLIGENCE.

### DOMESTIC.

#### NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

AT the anniversary meeting of the *Bible and Common Prayer Book Society*, of the state of New-York, on the 2d of March, 1844, the following report was made.

The Managers of the New-York Bible and Common Prayer Book Society, submit to the Society the following account of their proceedings during the past year.

The report of the Treasurer will show the state of the funds.

Since the last Report of the Treasurer of the Bible and Common Prayer Book Society, to the Board of Managers, the following sums have been received for the use of the Society.

For collections from annual contributors	-	\$174 80
12 months' dividend on 30 shares in the		
Eagle fire company	- - - -	270 00
12 do do	4 do in Mutual Ins. co.	18 00
Collections in Trinity, St. Paul's, and St.		
John's churches	- - - -	275 98
The balance of the Treasurer's last account—was		265 15
		<hr/>
		\$1003 93

Of this amount (\$1003 93) \$758 10 have been expended, (as by account current) in the purchase of 375 Bibles, 500 Common Prayer Books, 4 shares in the Mutual Insurance company, and payment of B. Wenman's account. The balance remaining in the hands of the Treasurer at this date, is \$245 83, from which being deducted \$41 45 belonging to the permanent fund, there will be at the disposal of the Board the sum of

\$204 38

The permanent fund consists at present of 30 shares in the Eagle fire Insurance company. 4 do. in the Mutual Insurance company. Cash \$41 45.

GULIAN LUDLOW, TREAS.

*New-York, Feb. 1, 1814.*

From this Report it will appear that the permanent fund is in a course of gradual augmentation. The disposable monies of the Society consist only of the interest of the permanent fund, and the annual contributions. In consequence of this, the present operations of the Society are not so extensive as they might otherwise be; but its power of doing good is continually increasing, and its permanent existence is secured. During the past year five hundred Common Prayer Books, and about three hundred and fifty Bibles have been purchased and distributed in the method pointed out in the By-Laws. The sum of six hundred dollars was also appropriated at a late meeting of the Board of Managers, for the purchase of Bibles and Common Prayer Books; which sum will very soon be expended agreeably to the terms of the appropriation. One hundred dollars of the sum in question, the managers have directed to be applied to the purchase of French Bibles to be distributed in Canada and Louisiana, in aid of the Bible Society of New-York, who are taking measures for printing an edition of the French Bible for the benefit of the countries above mentioned. It would have been gratifying to the Board of Managers, to have co-operated more largely in supplying the destitute French inhabitants of this continent with the Word of Life. But the demands upon them, within the limits of their usual sphere of operations, are so pressing, that they could not feel at liberty to go beyond the sum which has been mentioned. It has afforded the most sincere pleasure to the board to witness so extensive and growing a demand for the Book of Common Prayer; a demand which it would require more than their entire funds fully to supply. The Liturgy is the ornament

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and glory of our Church. It is the ornament and glory of the Protestant world. We do not, probably, go too far in saying that it has contributed more than any other human cause, to preserve the true faith, and to keep alive the spirit of evangelical piety. The astonishing zeal which has arisen in the Church of England for the diffusion of christianity through the world, as well as for the advancement of vital piety in countries already christian, is to be referred, under God, to the powerful operation of her admirable form of worship upon the understandings and hearts of her members.

It is desirable not only that every Episcopalian family, but that every Episcopalian should be supplied with a Book of Common Prayer. But the purchase of Prayer Books to this extent, is beyond the abilities of many families. Hence arises the necessity of supplying their wants by gratuitous distribution. From the scantiness of their funds, the society can only very imperfectly discharge this duty. They therefore most earnestly and respectfully invite Episcopalians generally, to contribute to the pious objects of the institution by subscription, or by private donation.

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## SOCIETY

### *For the Advancement of Christianity in Pennsylvania.*

The following is the Second Report of the Trustees of this Society.

THE Board of Trustees in laying before the society a report of their proceedings during the year 1813, have the satisfaction of announcing that the beneficial effects of this institution begin already to be realized, while new and extensive prospects of usefulness are daily opening before them.

It was mentioned in the last report, that some copies of the book of common prayer had been obtained, and that arrange-

ments had been made for the circulation of religious tracts. Great attention has been paid to these two important subjects. Five hundred and seventy-six prayer books, and one thousand two hundred and ninety-two tracts have already been distributed throughout the various parts of the state ; and there is every reason to believe that the demand for them will continue to increase. The prayer books were purchased at various times, at public and private sale, at an average price of about fifty cents each. Some of them were bestowed upon worthy members of the church, but the greater part have been disposed of at first cost among the congregations scattered through this diocese. By adopting this plan, it is calculated that farther drafts on the funds of the society, than have already been made for this purpose, will not be required for a considerable time ; because the proceeds of the sales, being applied to the same object, will enable the Trustees so keep a considerable number on hand.

Messrs. Bradford and Inskeep have promoted the general interests of Christianity, while they very generously enabled the Trustees to dispose of a number of valuable tracts. Conceiving that the present state of the funds did not authorise the publishing of whole editions, application was made to those gentlemen, who immediately promised to issue from the press one thousand copies of each of the tracts which the Trustees were desirous of having printed ; three hundred of which were to be at the disposal of the society at first cost. By this means we have been enabled to distribute tracts upon the following subjects, viz. On Baptismal and Spiritual regeneration ; On St. Paul's Opinion of Jesus Christ ; On the Holy Communion, and on the Observance of Good Friday—with directions for Public Worship, Pastoral Advice before Confirmation, and Pastoral Advice after Confirmation. In addition to these, some copies of Bishop Hobart's Companion to the Prayer Book, and of Nelson on Confirmation, have likewise been distributed.

Did the labours of the Trustees end here, they would enjoy the consoling reflection that their exertions have been in a considerable degree useful. While Episcopalians cordially unite with other Christians in giving the Holy Scriptures to all those who can appreciate their inestimable value, they ought certainly to endeavour that none of their members should be unsupplied with that prayer book which contains all the doctrines and precepts of the sacred volume beautifully systematized, and which has most emphatically, and most justly been styled, the daughter of the Bible. Where is there a production in which is to be found so little of human infirmity? Where is there such fervent, such holy devotion, as is contained in its inimitable liturgy? While distributing this blessed book, we stand on holy ground. We connect ourselves with the noble army of reformers, who, not in a few instances, sealed with their blood its invaluable truths. If the Episcopal church exhibits the purest model of Christianity, if it has always been considered as the pillar of the Protestant faith, it is undoubtedly owing to that admirable form of sound words, which is inferior only to the Bible itself. To those members of our communion who would deny the Lord that bought them; to those who would substitute mere morality for vital godliness, or fanaticism for true religion, the prayer book proclaims from its illumined pages, this is the way, walk ye in it, turn neither to the right hand nor to the left. The Trustees therefore conceive that the cause of Christianity is essentially promoted by their endeavours to place the prayer book in the hands of every Episcopalian. The tracts were selected with great care. They are intended to cherish those true evangelical principles of faith and holiness, which are so forcibly inculcated in the Articles and Homilies of the church.

But the labours of the Trustees have not ceased here. Application was made to the Rev. John Curtis Clay immediately after his ordination in June last, and he readily consented to visit the destitute congregations and vicinities throughout



the state. The Trustees have received from Mr. Clay, a very full and satisfactory report of his labours, and are persuaded that his missionary tour has been attended with the happiest results.

The Board having received information that the Rev. Mr. Taylor, Rector of Trinity Church, Pittsburg, would gladly visit a number of places in the north-western part of this state, where there are a few Episcopalians, if his church could in the mean time be supplied; Mr. Clay was requested, in case he found it not incompatible with the other objects of his mission, to spend three Sundays at Pittsburg.—This plan was happily effected, and a short, but interesting report has likewise been received from Mr. Taylor. Both these reports will be laid before the Society. Those members of our Religious Communion who have panted for the service of the sanctuary, and who began to despair of ever being able to bring up their children in the faith and worship of their forefathers, are now revived; they feel convinced of the benevolent views of the Society; and relying upon our assistance in enabling them to obtain clergymen, it is sanguinely expected, that in a short time they will collect themselves into congregations, and begin to build churches. And will the Society suffer the flame that has now been kindled to die away? We are confident that they will not. The prayers, the alms of the pious, will not surely be withheld, where there exists a probability that this institution, blest by the great Head of the Church, will be the means of causing many parts of the wilderness to blossom as the rose.

Constant employment could at the present time be given to three or more missionaries. But where can they be obtained? Or, if their services could be procured, will our funds authorise us to devote so great a portion of them as would then be required, to accomplish one object, when so many important objects claim our attention? While the dearth of clergymen convinces us of the necessity of a Theological Seminary, the paucity of our means, connected with the inte-

resting designs we have in view, calls loudly upon every member of the society, to use all his endeavours to increase our funds.

The Trustees have been rejoiced to hear that the number of candidates for the ministry have considerably increased throughout the United States during the last two years. In one instance we have afforded some trifling assistance. But as yet there exists no rallying point for students. There is no Theological Professor for our church in America. In our last report mention was made of the library in St. James's church. The permission there stated to have been solicited, has been granted; and rules and regulations have been agreed upon by the Vestry and Trustees, concerning the use of the books. We regret however to say, that no addition has yet been made to that valuable collection. It therefore will continue in a great measure useless to candidates for the ministry, until those works are added which the House of Bishops requires students to read previous to their examinations. The future existence of our church will greatly depend upon the attention which the present generation may give to the design our constitution expresses of "taking by the hand youths of genius and piety, who need the fostering aid of benevolence, and are meet to be trained up for the ministry." The Board are deeply anxious to interest the best affections of their fellow-members in this important object; and they earnestly hope, that their successors in office will use every endeavour to render the access to the ministry of reconciliation much easier than it has ever yet been, to those who with proper motives and suitable qualifications are willing to become labourers in the vineyard of Christ.

The Episcopalians of Germantown, having used great exertions to obtain a regularly ordained clergyman to settle among them, your Board felt themselves justified in presenting one hundred dollars, to that small, but zealous congregation, upon condition that their pastor should at certain intervals visit some of the neighbouring destitute churches.

This congregation was happy enough to obtain the labours of the Rev. John Ward for several months. The piety, the amiableness and the talents of Mr. Ward, promised to effect all that could possibly have been anticipated by the most sanguine. Called to a more important and arduous station in his Master's vineyard, he has carried with him the fervent prayers and best wishes of all who knew him. His remembrance is cherished with the fondest affection by the little flock he has left; and we trust that they will prove by their future exertions, that he did not labour among them in vain.

The statement of the Treasurer, and a summary of his accounts will accompany this report. Since the last anniversary, it appears that there have been added to the society five life, and twenty-six annual subscribers.

A charter has been obtained, whereby, the usual rights and privileges of incorporated bodies, have been secured to the society.

Several interesting subjects have been brought before the view of the Trustees, upon which they have not as yet been enabled conclusively to act. It is therefore supposed unnecessary, that any mention should be made of them in this report.

In reviewing the transactions of the past year, the Trustees feel the most lively gratitude to the author of every good and perfect gift. When they recollect the deep interest which Christians of all denominations appear at the present time to take in the concerns of the everlasting Gospel, and the exertions they are daily making, in order to hasten the happy time when the earth shall be full of the knowledge of the Lord as the waters cover the sea; they are confident that the Episcopalians of this state will not be backward, in enabling the destitute members of their communion, to participate in the same exalted privileges which they enjoy, of worshipping the Lord in the beauty of holiness, according to the form and manner of our truly apostolical church. When the objects for which we associated are considered, it appears no



more than a reasonable hope, that the society may establish itself in the hearts and affections, and engage the zealous assistance of all who desire the prosperity of our Zion. If we enjoy the Christian religion in its purest illumination and most perfect form; how powerfully are we required to exert ourselves in opening every dark corner at home to the light—in making known as extensively as our sphere of duty will admit, the glory of Him, in whom all the ends of the earth shall be blessed. Fully relying on the promises and the aid of the glorious Redeemer, the Trustees conclude with earnestly soliciting the members to be “steadfast, immovable, always abounding in the work of the Lord, for as much as we know that our labour will not be in vain in the Lord.”

WILLIAM WHITE, President.

January 6, 1814.



### PROTESTANT EPISCOPAL SOCIETY

*For the advancement of Christianity in South Carolina.*

The following is the Fourth Report of the Trustees of this Institution.

UNDER the deepest impressions of gratitude for the goodness of that Providence which has permitted us to assemble upon our Fourth anniversary, the Board of Trustees, agreeably to the constitution, respectfully submit to the Society the report of their proceedings for the last year.

It would have been highly gratifying to the feelings of the Board, if they were able, upon this occasion to state, that their labours had been commensurate to the important objects of the Institution. But causes, not under their control, have prevented them from distributing among the poor, Religious tracts, and the Book of Common Prayer. Their stock of books was exhausted, and the war in which it has pleased Divine Providence to permit us to be involved, has

prevented the Board from obtaining from the northern states the supply of which we stand so much in need. The intercourse by water was rendered precarious by the great risk of capture by the enemy, and the transportation by land was expensive, and would have exposed the books to injury from inclement weather. Under these circumstances the Board were induced to wait with patience for the time, when, by the blessing of the Almighty, they shall be enabled to resume the delightful duty of dispensing to the uninformed the knowledge of our Redeemer's kingdom, and of the offices of our excellent church. To alleviate, in some measure, the painful feelings which this state of things must necessarily produce, the Board take great pleasure in communicating the increasing demand through the diocese, for the Book of Common Prayer. This must be a source of considerable joy and congratulation to every member of the society ; for it is not only an evidence of the increasing desire for instruction in the great truths of christianity, but it likewise evinces, that the more the Rites, Ceremonies, and Doctrines of our Church become known through the medium of this excellent volume, the more is her worship revered and esteemed.

Connected with this cheering view of the success of the Society in disseminating through the Diocese a knowledge of our Church, is the immediate prospect of the permanent establishment of a Protestant Episcopal Church in Columbia. Upon this interesting occasion, the Board offer their sincere congratulations to the Society, that, under the good Providence of God, this new Temple had its origin in the Missionary labours instituted under their auspices. Since the middle of the last summer, Prayers and a Sermon have regularly been read to this congregation by a Lay Reader, under a license from the Bishop ; and several of the Clergy have made them visits, and administered to them the stated ordinances of the Church ; upon which occasions, twenty persons were baptized, and twenty-two communicants received the Holy Sacrament of the Lord's Supper. It will afford

the Society additional satisfaction to be informed, that the liberality of many pious and zealous Christians in this city, as well as in Columbia, and some other Parishes in the Diocese, has enabled the Vestry to make arrangements for the immediate erection of a suitable building for the worship of Almighty God. And although the subscriptions which have been received, are sufficient to induce the Vestry to commence the contemplated building, and to authorize the hope that their exertions will be crowned with success, yet they still depend, in a great measure, upon the further aid which the Board may be able to afford them. To Christians, then, an appeal is made in behalf of this infant Church. To them it belongs to say, whether the sacred edifice which is now about to be erected and dedicated to the Most High, shall be completed for public worship ; or, whether it shall remain unfinished, in the midst of an enlightened and religious community, as a melancholy proof of that indifference with which too many professing Christians can see, without emotion, the venerable Temples of God, now mouldering into ruins ; Temples, where once was heard to ascend to the Throne of Grace, the voice of Thanksgiving and the Song of Praise. But, from the great revival of religion in this Diocese, and from the liberality which the Board have already experienced when soliciting aid for this Church, they feel assured that, under the blessing of Divine Providence, “ the meal shall not waste, neither the cruse of oil fail.”

The success which attended the first efforts of the Board in sending a Missionary into a part of the Diocese where the worship of our church was but little known, would have induced them to have made further exertions to promote this very important object of our institution. But the income of the Society was found to be insufficient to meet the expenses which, necessarily, would have been incurred. The Board, therefore, respectfully call the attention of every christian to this evangelical duty. They who have felt the efficacy of



Divine Grace in their souls, must feel a lively interest in spreading through the regions of darkness, the light of the Gospel ; and in affording to sinful man the means of salvation. As the christian Revelation is from God, it unquestionably becomes the duty of every worthy follower of the Lord Jesus, to give this Revelation to those who are yet ignorant of its immortal blessings. ‘The poor have the gospel preached to them,’ said the Saviour of the world. Let the Society, in the spirit of truth, be able to respond to this joyful declaration and say, Blessed Lord, ‘the poor’ of this diocese, ‘have the gospel preached unto them’ ! for it is a duty no less delightful than imperative to every sincere and pious christian, to provide for the religious instruction of those who are unable to provide for it themselves. At a time when God’s judgments are abroad in the world, and embattled legions are pouring out their blood upon the hostile field—be it the Christian’s care—O ! be it the Christian’s delight, to dispense to the poor the words of eternal life ; to preach to a lost world the glad tidings of salvation and peace. Let the ‘waste places of Zion’ be the field of their operations, and their banner the cross of the Redeemer. We may, indeed, say with the great Apostle to the Gentiles, ‘behold ! now is the accepted time : behold ! now is the day of salvation ;’ for in several parts of the diocese, many are willing to receive the word of life, but there are none to dispense it.—‘The harvest truly is great,’ said our blessed Lord, ‘but the labourers are few.’ Christians ! co-operate with the Board by your liberality and zeal in this glorious work, and unite with them in praying ‘that the Lord of the harvest, would send forth labourers into his harvest.’ How delightful, then, would be the thought to every pious mind ! that every member of the Society has contributed, by his subscription, to those exertions of the Board, which have enabled them to spread abroad the knowledge of our Redeemer’s love ; which have enabled them to be the humble instruments under God, of awakening sinners to repentance, and of preparing them to become fit partakers of the kingdom of Heaven.

Another highly interesting object of the Society, is, the education of 'youths of genius and piety' for the Gospel ministry. The young gentleman who is officiating as a Lay-Reader at Columbia, is embracing the opportunity which his situation affords him, of completing his collegiate education under the patronage of the Society. But it is with great regret the Board have to state, that from the insufficiency of the disposable funds, they were recently under the necessity of refusing the aid of the Society to a young gentleman, who was recommended to their patronage and assistance.

The importance of those institutions which have been founded for the advancement of Christianity, by the distribution of religious books, and the employment of Missionaries, is acknowledged by the Christian world: But until the establishment of this Society, the Protestant Episcopal Church of the United States, was far behind other religious societies in this great and useful work.\* The happy consequences which resulted from the labours of the Society have not only been manifested in this diocese, but the laudable exam-

\* In the State of New-York there was a Canon adopted in the Convention of 1796, providing for the appointment of a committee to be entitled "The Committee for propagating the Gospel in the State of New-York," who, with the Bishop, have the appointment and direction of Missionaries. Since that period, there have been several Missionaries constantly employed in the State of New-York, whose labours have been instrumental in establishing many new congregations, and in reviving many which were in a decaying state. Since the year 1802, there has also been a Society in the same State, entitled "The Society for promoting religion and learning in the State of New-York." The funds of this Society, which are by no means inconsiderable, have been devoted to the support of Missionaries, to the education of young men for the ministry, to the distribution of religious tracts, and to other pious purposes. Many respectable and useful clergymen at present in the Church, have derived aid from this Institution, while candidates for orders.

In 1804, the Convention of the Church in New-Jersey adopted an ordinance for the purpose of creating a fund to be applied to the support of Missionaries to vacant parishes. Owing to the very slender pecuniary means of a great proportion of the Episcopalians in New-Jersey, and to the general depression of the Church in this State, for many years, this fund has not grown as rapidly as might be desired. It has, however, been in operation for several years, and from the labours of the Missionary who has been employed, we are happy to say, much good has resulted. [Ed.]

ple has been followed by the diocese in Pennsylvania ; and a Society, founded upon similar principles, has lately been established in Philadelphia. The Board offer to the Society their congratulations upon the Christian prospect, and most sincerely pray, that every part of our extensive country may feel the benign influence of these institutions, and that the great name of the Redeemer may every where be sounded abroad by the Heralds of his Gospel, and every tongue be taught to offer incense of praise to the Most High.

The state of the funds will be seen by referring to the Report of the Treasurer on the table. During the last year, ten new members have been added to the Society, and two to the list of subscribers for life.

*In behalf of the Board of Trustees.*

*THEODORE DEHON, Pres't.*

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#### NEW-JERSEY.

THE Convention of the Church in this State held their annual meeting in St. Andrew's Church, Mount Holly, on Wednesday, May 4th. On this occasion, divine service was performed by the Rev. Mr. Rudd, of Elizabeth-Town, and a very appropriate sermon delivered by the Rev. J. Croes, D. D. from II Cor. xiii, 11.—BE OF ONE MIND. Some interesting particulars relating to the Church in this State were laid before the Convention, which we shall present to our readers in a future number.



[The following example of Extraordinary Bounty is so worthy of imitation, that we cannot forbear recording it.

At this moment when efforts are making for the Establishment of a Theological School for the Protestant Episcopal Church, should some of the wealthy members of our Communion come forward with liberal donations, in aid of the plan proposed in the Prospectus annexed to this number of our Miscellany, they would render incalculable service to our Venerable Church. Individuals, yet unborn, grateful for the blessing, shall mention the names of their benefactors with the warmest thanksgivings to God.]

### GREEK PROFESSORSHIP.

AN *unknown* donor has given twenty thousand dollars to found a Greek Professorship in Harvard University. This act of unostentatious benevolence deserves all the celebrity which it is in the power of the public to bestow. The modest benefactor should at least *hear* the voice of praise, although he alone can point its application. If his character has reached the highest point of human elevation ; if he has conquered the love of fame, that '*last* infirmity of noble minds,' though the applauses of men can add nothing to the consciousness of his virtue, it ought still to be recollected, that the public have an interest, a deep and valuable interest in the benefit of such an example. In a community where there are so many whose wealth has increased beyond all power of use, there must surely be some who will be good and wise enough to part with their burthens to increase their respectability, and to add to the dignity and usefulness of the first literary institution in the United States.

*Boston Messenger.*

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### OBITUARY.

DIED, in New-Brunswick, N. J. on the 31st of March last, in the 23d year of his age, Mr. WILLIAM CROES, son of the Rev. JOHN CROES, D. D. Rector of Christ Church in that city. The high estimation in which this young gentleman was held, was strongly evinced, by the solicitude which was manifested during his illness, and in the sympathy discovered by an unusual concourse of people, who followed his body to the grave.

In the relations of Son, and Brother, he was ever most dutiful and affectionate.—Of a mind generous and noble, improved by persevering study, he was qualified for the exercise of all the offices of friendship—and his attachments did not sustain that character which often marks youthful partialities. He was distinguished for the steadiness and firmness of his regard, when he had once declared it. Those who enjoyed his confidence, not only of his own age, but those advanced in years, were many in number, and can bear witness to the amiable equanimity of his temper, and the unvarying character of his friendship. The same decisive firmness marked his general deportment. He was well acquainted with the doctrines and usages of the Church, and attentive to her services. The Lord's day, so lightly regarded by a great proportion of the young, was to him a day of retirement, and meditation, a season for the study of religion, from which the charms of society, and the solicitations of friendship could not divert his attention. May those he has left be admonished by his early departure, to BE ALWAYS READY. While they cherish the recollection of his worth, and call to mind the pleasures they have known in his society and conversation, may they remember, with a determination to follow it, the example he gave, of attention to the demands of Heaven.

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TO OUR READERS.

In page 208, for BYRON, read BYROM.

## SUPPLEMENT.

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### GRAMMAR SCHOOL AND THEOLOGICAL SEMINARY.

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#### THE SUBSCRIBER PROPOSES TO INSTITUTE A GRAMMAR SCHOOL,

To be conducted under his superintendence ; and in which will be taught the various branches of an English and Classical Education.

The number of Scholars shall be regulated by the number of Instructors, in the proportion of fifteen Scholars to an Instructor. The School will be opened as soon as thirty Scholars shall offer. For these, two *principal* Instructors, and a *subordinate* Instructor or Usher shall be provided. As the number of Students increases, there shall be an addition to the number of Instructors, so as to preserve the proportion of one Instructor to fifteen Scholars.

The Students shall be boarded and lodged in the family of one of the principal Instructors ; and shall be under his immediate care and particular attention, as to their health, their manners, and morals.

The private studies of the pupils, shall be superintended by the principal Instructor in whose family they lodge, and shall be conducted constantly in his presence, or in that of one of the subordinate Instructors. In the erection of buildings, large rooms or halls shall be provided. Around the sides of these halls there shall be compartments, one of which shall be assigned to every student for the purpose of lodging and



of private study; the compartments to be so arranged, as that they will be open at one end to the halls or rooms, in which, during the hours of private study, there shall be constantly one of the principal Instructors or Ushers; who will thus be able to superintend, with great advantage, their studies; having the pupils constantly under his eye and inspection. In these rooms or halls, one of the Ushers shall constantly lodge. It is conceived that this arrangement is peculiarly calculated to advance the objects of the institution, which shall be to form correct and thorough scholars; and early to discipline the mind to habits of close thought, attention and study.

It can scarcely be necessary to add, that due care will be taken to form and to guard the religious and moral habits of the students. Sufficient relaxation will be allowed them; in which it will be an object to promote cheerfulness and energy of mind, as well as bodily health and vigour.

The fees of each scholar will be 300 dollars per annum, including all expenses of boarding and tuition; except those of books, and of bed and bedding, which must be furnished at the expense of each student.

When the peculiar advantages of the institution are considered, arising from the number of Instructors which will be provided, and from the arrangements which place the pupils under the constant inspection and direction of their Instructors, it is conceived, that the fees are not placed too high; particularly, when it is considered further, that the avails of the fees of the students, after the expenses of the institution are defrayed, shall be appropriated to the support and endowment of a

#### THEOLOGICAL SEMINARY,

for the education of young men designed for Holy Orders, in the Protestant Episcopal Church, and for directing their studies.

The Theological Seminary shall be established on the following principles.

1. The instruction in the Theological Seminary shall be conducted according to the Canons of the Protestant Episcopal Church in the United States of America, and to the course of study prescribed by the authority of the same.

2. It shall be under the patronage of the General Convention of the said Church; and under the immediate care of a Board of Trustees; who shall render an account of the state of the institution to the said Convention at its stated meetings.

3. The Bishops of the Protestant Episcopal Church in the United States of America, shall be *ex officio* members of the Board of Trustees. When the institution is ready for organization, they shall be requested, in the first instance, to nominate the Trustees, consisting of an equal number of Clergy and Laity. And the Board of Trustees shall afterwards fill up all vacancies.

4. The person acting as Bishop of the Protestant Episcopal Church in the Diocese of New-York, and the person acting as Bishop of the Protestant Episcopal Church in the Diocese of New-Jersey, shall be *ex officio* Superintendents of the Theological Seminary; the former in the capacity of President, and the latter of Vice President. It shall be their duty to see that the course of instruction and discipline, is conducted agreeably to the Canons and prescriptions of the Church, and in such manner as to advance the object of the institution.

5. It is declared to be the object of the Theological seminary, to establish the young men designed for Holy Orders, in the spirit of evangelical piety, in habits of close thinking and accurate research, in Theological attainments, in the proper mode of celebrating holy offices, in pulpit eloquence, and in the important practical qualifications, which constitute a faithful, laborious, and zealous parish minister. For this purpose, there shall be ample Theological instruction, and

recitations in Theology ; and exercises in the composition of Sermons, and in reading and speaking ; as well as devotional services.

6. No person shall be admitted as a Theological student, or shall in any way enjoy the emoluments and advantages provided in the seminary for Theological purposes, until the Superintendents are satisfied, either from personal acquaintance, or the fullest testimony, of his pious and amiable dispositions ; of the correctness of his morals ; of his affection for the ministry, as the means of advancing the glory of God in the salvation of man ; of his attachment to the doctrines, the order, and the worship of the Protestant Episcopal Church ; and further that he possesses such qualifications as may render him apt and meet to exercise the ministry to the glory of God and the edifying of the Church. And in case of the discovery of the deficiency of a Theological student in any of these qualifications, it shall be the duty of the officers to take prudent measures for his removal.

7. It shall be the duty of the officers, not merely by exercises of devotion, but by frequent practical addresses, and by all other means in their power, to cherish these dispositions and qualifications in the young men designed for Holy Orders ; and frequently to impress upon them the origin, the duties and the difficulties, as well as the aids and the rewards of the Christian ministry, that they may be devoted to this sacred work ; and prepared to exert with fidelity, with prudence, and with zeal, all their talents and attainments in the service of their divine Lord and Master, and of the Church which he purchased with his blood.

8. Students in the Theological Seminary, with respect to their being received as candidates for orders, to their examinations, and to their final admission to the Ministry, must of course be subject to the Canons of the Church. They shall be at liberty to apply for Orders, and to become Candidates in any diocese, under the regulations of the Canons.



9. *Theological Scholarships* shall be established for the education of young men for the ministry, who may be destitute of pecuniary means. The benefits of the Scholarships may be extended to them during the term of their Classical, as well as of their Theological preparation.

10. The pious beneficence of individuals, of congregations, and of religious corporations who may be disposed to advance these objects of fundamental importance to the interests of religion and the Church, shall be recorded in the following manner.

The names of all the Benefactors shall be preserved in the public register of the institution. The monies contributed shall be appropriated, one half to the endowment of Professorships, the erection of buildings, and the general purposes of the institution ; and the remainder to the endowment of Theological Scholarships, bearing the names of the donors. A thousand dollars shall be an endowment for a single Scholarship, the interest of which shall be appropriated in aid of the education of the person for the ministry, who for the time being may fill that Scholarship. Thus, if the sum collected in any congregation of the Church for the benefit of the institution, or presented to it by any religious corporation or benevolent individual, amount to 2000 dollars, or more, one half of the sum being devoted to the general purposes of the institution, one or more Scholarships shall be founded with the remainder, bearing the names of such congregation, religious corporation or individual. And the right of nominating young persons designed for the ministry, to such Scholarships, shall be vested in the said congregation or religious corporation, and in the said individual during his life. After which the right of the individual shall revert to the Trustees of the school. The aggregate of lesser donations to the institution, from the individuals of any diocese of the Church, shall also be appropriated, in equal sums, to the general purposes of the institution, and to the endowment of Scholarships ; which Scholarships shall bear the

names of the diocess; and the right of nominating to them shall be vested in the Bishop, or if there be no Bishop, in the Convention of the Church in said diocess. Provided, that these nominations shall not be valid, unless accompanied with such full recommendations of the piety and other qualifications for the ministry, of the person or persons nominated, as have been specified in a foregoing article, and shall be satisfactory to the Superintendents of the institution.

On the foregoing plan, a proper and lasting testimony of gratitude to the benefactors of the institution, will be exhibited; and the important object will be accomplished, of extending the patronage and the benefits of the institution to individuals, to congregations, and to the Church in the respective states, in proportion to the amount of their benefactions.

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The *location* of the Grammar School, and of the Theological Seminary, the plan of which has been sketched, should be made on *general principles*; and in reference to the former becoming a College, attracting students from various parts of the union; and to the latter, being designed for the benefit of the Church at large in these United States.

The site therefore for these institutions should be in one of the middle states.

It should not be very remote from a large city, in order that it may enjoy the influence and the patronage of the Clergy and Church in that city.

But it is of the *utmost importance* that it should be in a *retired* neighbourhood, where there are few temptations to the pleasures of social life, and where there would not be easy access to the dissipations of the city.

As it respects the Theological Students, this point is of immense importance. The self-denying, devoted, and zealous spirit of the ministry, is not nourished amidst the ease and the

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enjoyments of a city life. Nor, as a general remark, are its social, and even its literary pleasures, and still less the literary vanity, which those pleasures tend to cherish in the *youthful* mind, favourable to those modest and humble tempers, which are the ornaments of the Christian, and the peculiar grace of the Christian Minister. These circles are not the schools in which is to be acquired and cherished that *Apostolic* spirit which only will carry a minister, where the herald of the Protestant Episcopal Church must be prepared to go, among the poor and the humble in the wildernesses of Zion, and amidst her desolate places to seek, to revive, and to bring into her fold, Christ's wandering sheep. The spirit of the ministry, such as was in the primitive times, and such the Church now requires, must be formed in *retirement*, by study, meditation, and prayer. Thus spake a prelate, who while he honoured the seats of a University, and graced a court, was fitted by his pious and humble tempers, to carry salvation to the *cottage*.—"He who desires to undertake the office of *guiding others in ways of wisdom and holiness* will best qualify himself for that purpose, by first passing some time in a state of *sequestration from the world*; where anxious cares and delusive pleasures may not break in upon him to dissipate his attention; where no sceptical or sectarian spirit may blind his understanding, and nothing may obstruct the illumination from above; where every vicious inclination may be mortified through grace, by prudent application of the proper means; and every fresh bud of virtue sheltered from noxious blasts, may be gradually reared up into strength, beauty, and fragrance; where, in a word, 'he may grow and wax strong in spirit, until the day of his showing unto Israel.'\*

It is *essential*, therefore, that these institutions should be located in a *retired* situation.

The site should also be elevated, pleasant, and healthy.

\* Bishop Horne—Considerations on the Life and Character of John the Baptist.



And as it will be the design of these institutions to afford the means of education to Episcopalians throughout the Union, and to those also in moderate circumstances, and to train up young men for the ministry who may be destitute of pecuniary means, it is essential that they should be located where provisions, and particularly fuel, are plentiful, and comparatively cheap.

It would be impossible to find a situation combining all these advantages in the state of New-York. No site could there be found eligible on account of its *vicinity* to the city, where there would not be easy access to its dissipations; where the neighbourhood would not present too many temptations to the pleasures of social intercourse; or where provisions, and particularly fuel, would not be nearly as dear as in the city itself. Other very substantial reasons might be urged for not locating these institutions in the state of New-York.

The subscriber proposes therefore to locate these institutions in the vicinity of the village of Springfield, New-Jersey.

He has procured a grant of ten acres of land for the purpose.

The site is *contiguous* to the city of New-York, only eighteen miles distant from it, near the turnpike road leading from Paulus Hook and Elizabeth Town Point, to Morris, Sussex, and the western part of the state of New-York; the nearest route from thence to the city of New-York; and also near the Swiftsure post road from New-York to Philadelphia.

The situation is also in a *retired* neighbourhood, where there are no temptations to fashionable dissipation, and from whence access to the city of New-York is not so easy as to render the student exposed to its allurements.

The situation is elevated, pleasant, and healthy.

It is a plentiful country: on the road which is the thoroughfare to Newark, Elizabeth Town, and New York, of the produce of the richest districts of the counties of Morris, and Sussex, of part of Pennsylvania, and ultimately, most probably, of many of the western counties in the state of New-York.

Provisions are comparatively cheap, and fuel also abundant ; there being in the vicinity large tracts of woodland, and a considerable quantity of peat, or turf.

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The subscriber was deeply impressed at an early period of his ministry with the conviction that institutions similar to those which he now proposes to establish, are essential to the prosperity of the Protestant Episcopal Church ; and he resolved to devote to these objects, as soon as a favourable opportunity should offer, whatever talents or zeal he might possess. A purchase was made of some land in the vicinity of Springfield, New-Jersey, on part of which he proposed to locate these institutions : and it was his determination partially to retire from the city, and to devote to them his principal attention and labours. The office which he now holds makes it his duty to direct the studies of candidates for orders, and statedly to attend to their examinations. A general and faithful superintendence of these institutions, and an occasional participation in the instruction and discipline will not be incompatible with his other duties ; and so far as these duties will permit, he pledges himself to be devoted to these institutions, and to exert the most unwearied efforts for their establishment, reputation and usefulness.

His heart acquits him entirely of all selfish views. The plan which he proposes is one of obvious, of general, and of the highest utility. It invites, as he conceives, general patronage, by extending generally and impartially its benefits. It regulates the Theological instruction by the directions and rules of the Church ; and places this department under the control of the authorities of the Church. For the time, the attention, and the labor which the subscriber may bestow on these institutions, while he receives an adequate salary from his other offices, he will never accept any com-

pensation. The avails of the Grammar School shall be faithfully devoted to the purposes of the Theological Seminary. It is his intention to locate them at such a distance from the property held by him, that its value can be but little increased by the location; and whatever increase may take place, shall be conferred on the institution in a gratuity of land, or in some pecuniary equivalent. It is his desire and determination to derive no pecuniary benefit, directly or indirectly from these institutions.

He is perfectly persuaded, that the judicious location of a Theological institution, and its commencement according to the plan proposed, is the most effectual method of preventing those collisions which would jeopardize it altogether. And in the office which he holds, having the charge, according to the Canons of the Church, of the Candidates for Orders, and these, from peculiar circumstances, being more numerous in his jurisdiction than in that of others, he is not aware that in originating a Theological institution, on principles strictly conformable to the Canons of the Church, respectful to its authorities, and promising extensive benefit to it, he is justly liable to the charge, either of officiousness, or of presumption.

It would indeed be presumptuous and absurd, to suppose that the unassisted efforts of any individual could accomplish these objects, on an extensive scale. He trusts however that the plan, the outlines of which have been sketched, is of a nature to secure the approbation, to awaken the interest, and to command the beneficence of every friend to the Protestant Episcopal Church. By collecting young men in a Theological Seminary, their ardor and diligence are excited; they enjoy the advantage of libraries, and of frequent and minute instructions; they are subjected to a religious discipline, and called to engage in devotional exercises, which guard and exalt their piety, increase their affection for the ministry, and fit them practically for its duties. And the provision which in such a Seminary may be most advantageously made, for

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From the difficulties of the times, the present is not perhaps a seasonable period for commencing an appeal to the piety and benevolence of Episcopalians, and to their attachment to their Church, which when commenced, ought to be vigorous, extended, and effectual. The subscriber, however, indulges the hope that, on a small scale, these institutions may be originated in the way that has been proposed.

#### THE GRAMMAR SCHOOL,

which will be distinct from the Theological Seminary, and designed for instruction in English and Classical Literature, will be opened, on the plan and the terms recited above, as soon as 30 pupils are engaged, under the superintendence and direction of the subscriber, and two respectable Clergymen, who will act as principal Instructors, and one of whom will board the pupils in his family. They will be assisted by a subordinate Instructor or Usher. And as the number of pupils increases, additional instructors will be provided agreeably to the plan above laid down.

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The School shall be frequently visited, and the Students privately, as well as publicly examined.

The pupils shall regularly attend divine service, and the course of religious instruction shall be particularly suited to their years and capacities.

The subscriber will consider himself responsible for the faithful management of the institution.

Those who patronise the Grammar School, will also enjoy the satisfaction, of indirectly contributing to the education of pious young men for the Ministry; as the proceeds of the Grammar School, after its expenses are defrayed, will be devoted to this purpose.

#### THE THEOLOGICAL SEMINARY

Will be opened at the same time, under the superintendence of the subscriber. Provision will be made for ample instructions and recitations in the course of ecclesiastical study prescribed by the Church.

Applications for admission into the Grammar School, must be addressed to the subscriber in the city of New-York.

**JOHN HENRY HOBART,**

Assistant Bishop of the Protestant Episcopal  
Church in the state of New York.

*New-York, May 9, 1814.*

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